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FREDERICK II, A MEDIAEVAL CAESAR¹⁾

TO form some estimate of the complex character of Frederick II, Holy Roman Emperor and King of Sicily, we must imagine a man in whom were fused the traits of Lorenzo the Magnificent and Lenin the Malicious, and one who condensed in his person in a more arrogant manner than Napoleon, "all the apparent greatness and all the deep fundamental madness that characterize Caesar." He appears in historical perspective as the incarnation of the Mephistopheles-principle, opposing Peter's successors, not with persistent violence, as other Caesars had done, but with such plausible cunning as to deceive many of the elect. He was a man so evil that Dante, that fanatical Caesar-worshipper of *il buon Frederico*, placed him, alone of all the Emperors, deep in his Hell, and one so varied in his talents as to anticipate Goethe's ideal of balanced wholeness. More than Goethe or Leonardo, even, he was a *homo universalis in omnibus rebus*. He was such a subtle and autocratic statesman that Burkhardt justly called him "the first modern man on the throne." He was the master of six languages and a poet of the first magnitude, a soldier of great fortitude and the author of several books; munificent patron of the arts, founder of a university, and a discerning critic of architecture, sculpture and music. As a philosopher he is credited with introducing Aristotle into the West, albeit through the corrupted channel of Averroes, and he was as passionate in his intellectual eagerness in the fields of biology, medicine, astrology and mathematics as Leonardo da Vinci, though with none of his piety. For the early development of his many talents he should have been grateful to his guardian, Pope Innocent III, yet he was such a fanatical hater of the Papacy and so ruthlessly bent on making it serve his ambition to become Lord of the World, that, though he seemed to come the *stupor mundi*, to the mass of the Faithful he appeared as Satan tempting Christ again and asking that His successors should be subservient to him, allowing him to reign in Rome with His Vicars as his vassals.

The lurid meteor of Frederick flashed across a century which is regarded as dark and sombre with storm, but it was an age lit by brilliant luminaries by whose light all men of good will are still guided.

"Nimmer, das glaubt mir,
Erscheinen die Götter,
Nimmer allein."

At its beginning came Francis of Assisi, God's master-troubadour, and Thomas Aquinas, God's master-thinker, and at its close came Dante, the epitome of the age's love and learning. And between them came two valiant Popes, who have taken their place in our histories beside Leo I, who faced Attila, Gregory VII who confronted Henry IV, Alexander III who opposed Barbarossa, Clement VII who faced Charles V, Pius VII who subdued Napoleon and our present Holy Father serenely notwithstanding the fulminations of Stalin and his hordes. These two Popes were Gregory IX and Innocent IV, who, by their resistance to Frederick and their championing of human liberty, defined the clear lines of the Church's policy against all forms of despotism. It is thus that the Church profits from adversity, which helps her in self-realization and in defining her position before all men and nations. Have not her dogmas been forged unwittingly under the hammers of heretics? And may we not discern in some adversities the rebuke of Him Who bade Peter *Mitte gladium tuum in vaginam*, since, every time that Peter, in hasty good faith, has caused the sword to be used, he has repeated the rashness of the Garden of Gethsemane?

In almost every age of the Church's history there has been a clash between Peter and Caesar, from which Peter emerges victorious, maintaining his right to be an independent Sovereign in his own domain, whether it be the size of the Papal States or of the modern Vatican State, one sixth of a

¹⁾ Lord Bryce, in "The Holy Roman Empire," speaks of this emperor as "one of the most extraordinary persons of all times."

square mile, and proving at all times the wisdom of the Church's teaching on the "indirect Power."

Because Frederick II appears as a sort of synthesis of the Caesars of every age before and since his time, from Nero and Aurelius, who was his model, to Lenin and Stalin, whose methods he would have admired, a brief survey of the background of the timeless conflict between Peter and Caesar is necessary. By "Caesar" we mean any man who strives by whatever means to make himself Lord of the World against the will of the people. "Whatever his origin," says Jean Carrère in his excellent study of the Papacy, "whoever his praetorians, he is Caesar, and the enemy of Peter whom he seeks now to crush, now to seduce, but whom he finds and always will find facing him . . . (Caesar) will no longer be called Augustus or Augustulus, but he will soon be called Alaric, Genseric, Theodoric, Attila, Totila."

It will be recalled that the Temporal Power and the creation of the Holy Roman Empire stemmed from the same cause. The Lombards had rolled up in rapacious armies to the very gates of Rome and threatened the very person of Pope Adrian I, who appealed to Pepin, king of the Franks, for protection. Pepin crossed the Alps and delivered the Eternal City from the Lombard menace. The Lombard menace had made it clear that the Pope should be protected against any attempts to make him the subject of temporal monarchs, so in 774 Pepin granted Adrian a stretch of land around Rome of which he was to be the absolute monarch. The Lombards returned to the attack in later years and the great Charlemagne, like his predecessor, marched to the relief of the Pope. For his effective and valiant service Pope Leo III crowned him as Emperor of the West in the year 800. The Holy Roman Empire was thus created to replace the old Roman Empire, and Charlemagne promised that he and his successors should promote peace, protect the Church and safeguard the Holy See. The great and good Emperor extended the Papal Territory further which was to be held in perpetuity by the Vicars of Christ. It must be clearly understood that the Temporal Power thus created "was then and has remained a simple but inevitable guarantee of independence and in no way a terrestrial power comparable with other kingdoms and empires struggling for world-power." Carrère is right in calling it a boon and in branding the Holy Roman Empire as "a calamity." By a bitter irony of history it was the in-

heritors of Charlemagne, assuming the role of Caesar in various modes and modifications, who threatened the Temporal Power, making the excuse that the Popes wished to extend the patrimony of Peter to cover the earth. There were the beginnings of another irony at this time. It was from the descendants of the Lombards that Gregory IX received heroic support in his struggle against Frederick II, and they, more valiantly than any other people, upheld the right to self-determination. Down the troubled and turbulent centuries the successors of Adrian I and Leo III have repeated that it is absolutely necessary "that the spiritual sovereignty, that is to say, the supreme sovereignty shall be perfectly free and independent: that the person invested with it shall be subject to no temporal power or State."¹

After a century's interregnum of confused conflicts, the supremacy of Charlemagne, *romanae ecclesiae ensis clypeusque*, passed to Germany, and with Barbarossa we begin an epoch of war between Peter and Caesar of the House of Hohenstaufen, which was not to cease till the death of Frederick II in 1250. Now began the baffling conflict of Guelphs and Ghibellines²), as the Papal party and the supporters of Caesar came to be called. The struggle between Peter and Caesar entered into prolonged conflict, with hate and havoc, blasphemies and brutalities on one side, and on the other some member of the Deathless Dynasty of the Popes upholding without compromise the changeless Word of God and replying with excommunication when hostility led to sacrilege.

With the reigns of Barbarossa and his son Henry VI, we are not concerned here, save to stress the fact that the despotic ideals of Frederick II derived in part from Barbarossa, who revived the Justinian Code which made the Emperor the sole source of law, and that, while the German Emperor conspired against the freedom of the cities of Lombardy, they were supported by Pope Alexander III until their forces triumphed at the battle of Legnano in 1176 and Barbarossa was compelled to grant them their liberties by the Peace

¹ Vide Encyclical *Cum Catholica Ecclesia* of Pius IX; *Inscrutabili* of Leo XIII; *E Supremi Apostolatus* of Pius X; *Ad Beatissimi* of Benedict XV; *Ubi Arcano Dei* of Pius XI. A clear exposition of the Temporal Power will be found in Maritain's *Primaute Du Spiritual*.

² The Jesuit historians Betten and Kaufmann give the interesting origin of the terms from *Waiblingen*, ancestral castle of the Hohenstaufens, and from Henry the Lion, their rival, who was surnamed *Welf*. *Hi Waibling* and *Hi Welf* became their battle cries, which in Italy came to be softened to *Ghibelline* and *Guelph*.

of Venice in the following year. With Henry VI the evil dream of world empire was revived, and he planned to make himself master of Italy and Rome by marrying the Norman heiress to the throne of Sicily and Southern Italy—the Kingdom of the Two Sicilies—and thus to crush the Patrimony of Peter between the millstones of his German and Italian Empire. The Kingdom of the Two Sicilies had been under Norman rule from the time that Robert Guiscard had broken the power of the Saracens there. This well-organized kingdom, which Henry VI gained through his marriage with Constance, who was half Norman, half-Italian, was still under Mussulman and Byzantine influences when the young Frederick II came to his inheritance at the age of three years. It is essential to bear in mind that, though circumstances made Frederick a German king, he was by birth and inclination more Italian. "Among the great men of history he (Frederick II) is peculiar in this—that he belongs nowhere," writes H. A. L. Fisher in his *History of Europe*. "No nation can rightly claim Frederick as part of its inheritance; neither Germany, though the instrument which founds German power among the heathen Prussians dates from his reign (1229), nor Sicily, though he chased the Moslems from the island." After the coronation of his son, Henry VII, in 1220, he never crossed the Alps save on rare and brief occasions.

Before his coronation by Pope Honorius III, who retained a vivid recollection of the ambition of the father of "the Sicilian child" to grind the Papal State to nothingness, Frederick promised that the Kingdom of the Two Sicilies would not be united to the German empire. Frederick blatantly disregarded this promise, though he took little interest in Germany, save to use the German princes in his conflict with the Papacy. To a degree unknown before, Frederick II gathered the reins of government, all the controls of power, into his own despotic hands. He did away with feudal systems, through which democratic principles were groping their way to modern clarity, and ruled through officials, not as Charlemagne had done through his *missi*, to curb the power of princes, but to bind all departments of national and political life to his despotic power in anticipation of our modern *Gleichschaltung* theory of absolute dictatorship. Despite the fact that the Popes supported them, he showed unconcealed contempt for the Communes and attacked their League.

He had promised to lead a Crusade and thousands gathered from all parts of Europe to the rescue of the Holy Places. Yet, he procrastinated so long that many either returned home chagrined or were killed by pestilence. For this wilful wasting of Christian strength Pope Gregory IX excommunicated him. In defiance of this Frederick II set out with a small army for the Holy Land. But the Sultan, being then engaged in numerous feuds with his own people, was willing to grant concessions to Frederick without waste of blood or money, and agreed to a treaty granting pilgrims free access to the Holy Places for ten years. In a scene, which recalls certain Napoleonic histrionics, Frederick put the Crown of the Kingdom of Jerusalem on his own head in the Church of the Holy Sepulcher. There had been such an air of mockery and bravado about the Crusade that it occasioned more resentment than relief throughout Christendom. To avoid dissension, the Pope absolved Frederick from excommunication on his return.

In 1236 Frederick traced the insidious pattern of his war on Peter's successors, which was to be one not of open violence, but of deceptive cunning. He aimed at making himself master of all Italy, king of Rome and therefore sovereign over the Popes. He offered the suave explanation that, since he was King of Jerusalem, (though no priest or bishop had crowned the then excommunicated Emperor, but himself) and King also of Germany and the Sicilies, it was the Divine purpose that Italy as a whole should return to the Imperial bond, and by "Italy" he signified not only the unoccupied regions of Lombardy and Tuscany, but the Patrimony of Peter. At this time the followers of St. Francis were preaching the love of holy poverty through the land, and the cunning Emperor seized the Franciscan Movement to attack the pomp of the Popes. He omitted all that the Poverello had said about war-mongers and oppressors of the poor and his insistence on Charity and Peace. Some have seen in the Wolf of Gubbio a reference to the warring spirit of the times, but the spirit of the gentle Umbrian Saint never touched the callous heart of the despot that ravaged his beloved homeland. In Italy and Sicily his machinations against the Church were openly violent. "He prevented the appointment of bishops to twenty dioceses," wrote Betten and Kaufmann, "and desecrated and destroyed churches through his Saracen soldiery . . . He appealed to a General Council and the Pope

summoned one to meet in Rome. But then the Emperor captured a party consisting of several Cardinals and about a hundred Bishops on their way to the Council, and threw them into dungeons." Meanwhile Europe was again threatened by the Mongol hordes, "but Frederick preferred to pursue the conquest of Papal territory." They were finally checked by hastily-assembled German armies. Backed by an assorted army of Saracens and mercenaries from various parts of Europe, Frederick was formulating a blasphemous theory about an imperial Church after the Augustan model to replace "the corruptions of Rome," and pointed to the fact that he had been born in a town called Jesi and that his Chancellor, whose eyes he was later to burn from their sockets, was Pierre de la Vigne, the Rock on which the Third Rome was to be built. There is a modern ring in this satanic subtlety.

For almost half a century Frederick maintained a *Nervenkrieg* against three Pontiffs, to which he occasionally added the clash of arms. And growing bolder in blasphemy and ambition he advanced with his retinue of mercenaries, poets, lawyers and troubadours to the very gates of Rome with the intention of taking Innocent IV captive, and of ruling the world as Pontiff-Emperor, like the philosophic Marcus Aurelius. The Pope was forced to seek sanctuary in Lyons, and there convoked an Oecumenic Council which declared Frederick deposed and excommunicated for sacrilege, heresy and the violation of his oath.

The next five years, from the Council of Lyons, 1245, till the death of the Emperor, witnessed the hostility of Caesar allied to Satanic cunning and cruelty, tramping out the new-lit torches of liberty, in an all-out effort to crush Peter, still pursuing his Christ-appointed way *ohne Hast u. ohne Rast*. The cunning of Frederick appeared in this, that he addressed most plausible letters to the kings of Western Europe purporting to prove that the Pope had no authority over them. Eight centuries before, St. Ambrose had declared, "The Emperor is in the Church, not above it." This last assault of Frederick helped the Church to make even clearer still her *indirect power* over temporal things, a power which she possesses not as such, but as affecting the spiritual order of salvation. She has a right and a duty to intervene in temporal affairs when the salvation of souls is involved. Innocent III, the guardian of Frederick, had said, "We do not intend to judge in the matter of feuds, but to discern where sin is involved." *Ratio pec-*

cati is "the essential justification for the intervention of the Church in temporal affairs," and the reason why Gregory IX and Innocent IV opposed Frederick II as Pius XI opposed Hitler. "We should be grateful to Gregory VII, to Innocent III, to Gregory IX, to Boniface VIII for having given this unhappy world the strongest testimony of the rights of the Spirit," observes Maritain (op. cit.), who quotes Soloviev's wise condensation of that doctrine: "A Christian, be he King or Emperor, cannot remain outside the Kingdom of Christ and oppose his power to God's. The supreme Commandment, 'Render to God the things that are God's' is necessarily binding on Caesar himself if he wants to be a Christian." Frederick opposed his power to God's, Who said, "All power is given to Me in heaven and *in earth*," and shared the doom of Lucifer thereby.

Scorning the decision of the Council of Lyons, Frederick rallied to his banner all the Ghibelline rabble, the avaricious, the disgruntled, the plebeian parasites and such a motley following as now form the minions of Moscow. The Pope, said a terse chronicler, "had behind him the instinct for liberty of the Guelph Communes," which liberty Frederick, in open violation of the Peace of Venice, tried to shatter by devilish and desperate means. He had hoped to pass over the corpses of the Lombard cities on to Lyons and there lay violent hands on Innocent IV and his protectors. But the Lombard cities baffled and broke him. Even the small city of Faenza resisted his hordes for eight months, and Parma inflicted a defeat on him akin to that which Barbarossa had suffered at Legnano from the same liberty-loving people. The Emperor died with the sudden collapse of his towering ambitions. He repented before the end of his cunning, colorful and most complex career, and ordered that the Church should receive restitution for all the injury he had inflicted on her. "What the people of Italy thought of him," a German historian writes, "they showed by their boundless joy at the return (from Lyons) of the Pope, whose journey was one series of triumphs—because the tyrant was no more and there was now hope of better times." The effective rule of the Hohenstaufen was at an end. Another Caesar was struck down when the scepter of world dominion was just within his grasp, and the successors of Peter continued to rule in wisdom and with great love.

LIAM BROPHY,
Dublin, EIRE

HISTORICAL PERSPECTIVE: AND HOW TO GET IT

MAN is a reasoning creature, but his reason has been so created, that it cannot know everything at once, but only arrives at it by adding partial knowledge to partial knowledge. The more, therefore, man wants to know about a thing, the more he must specialize; and today when knowledge has become so very much more extensive than it was a hundred, not to speak of a thousand, years ago, the inevitable result is that each individual scholar and scientist tends to "know more and more about less and less." There is nothing wrong about that in itself, provided that every scholar and scientist couples with his duty to know everything of something, the endeavor to know something of everything. Merely to analyze (i.e. to pull to pieces) without afterwards trying to look synthetically not at the pieces, but at the whole, is a sure way of failing to see the woods for the trees, i.e., to understand what one knows. Now if this applies to all science today, it certainly does to History. There are the Cuneologists, who study the civilizations that have used cuneiform writing; the Papyrologists, who specialize in the papyri-scrolls of Hellenist Egypt; the Medievalists, who expound Western European history of the Middle Ages; the Indologists (and Sinologists) who concentrate on one or the other aspect of ancient India (or China); the Ethnologists, who endeavour to re-construct the civilization of ancient by the analogy of modern primitive peoples—but why continue?

The first reaction to this overemphasis of analysis has been to attempt a synthesis, by collecting into a single work all results of specialist research and by making a critical summary of them. We thus get great works like the famous "Cambridge History" (Ancient, Medieval, Modern), which in two-score heavy tomes enshrines all the accumulated knowledge, sifted by specialists and put together by a general editor. In French similar attempts have been made by *Histoires du Monde*, of which the *Collection Berr* and *Clio* are outstanding examples. Without wishing to detract from the magnificent achievement and value of this type of work, it is obvious that they are treasure-houses of knowledge certainly, but hardly a world history of humanity in the true sense of the word.

They enable the reader to know, but not to understand. It is not only their size which is against them: how many individuals can be found to work their way perseveringly from the first page of the first volume of the *Cambridge Ancient History* to the last page of the last volume of the *Cambridge Modern History*? There are the school text books, which are mere minnows compared to the Cambridge whale—but for all their briefness they likewise only convey knowledge, not understanding.

Hence a different type of World History has made its appearance, recent French examples of which are Grousset's *Bilan d'Histoire* and Pirrenne's *Grands courants de l'histoire universelle*. These strike one as suffering from a contrary defect, viz., that of presenting generalizations only and presupposing a knowledge of the relevant historical facts—a knowledge which can hardly be expected from the general reader. They may help the reader to an understanding, but not to a knowledge, of history. But if knowledge without understanding is futile, understanding without knowledge is precarious. In English the most famous and successful attempt at combining both was made by H. G. Wells' *Outline of History*. Unfortunately Wells was a Victorian agnostic, who based his work on Nineteenth Century scientific theories, which have proved since altogether untenable, and on a similarly outdated optimist belief in Progressivism, definitely disproved for the present generation by an experience stretching from World War I to the anticipation of an "atomic" World War III. The new worlds of historical knowledge, moreover, discovered in the last fifty years by Archaeology and Ethnology also hardly entered into Wells' scheme of things: with the general result that his *Outline of History* does not lead to a better understanding of human history, but to a complete misunderstanding of it.

Another blemish of most world-histories is that they suffer from a naive over-concentration on the modern Occident. For them the line of Progress goes from a Cave-Man via Greece and Rome straight to the Technological Revolutions of eighteenth century England and twentieth century America; the civilizations of other countries and

the history of other peoples are felt as irrelevant extras, only mentioned for the sake of completeness and to serve as a foil to The White Man's burdens and achievements. This of course produces a history that is altogether out of focus, because in fact every age, every nation, every culture, every tribe, even every individual, have made some contribution or other to the course of history and the cultural heritage of mankind.

It is naturally easier to criticize what has been done, than to do what has been criticized. Since however I have had the temerity to rush in and actually supply what I deem to be a felt want, the Editor of *Social Justice Review* has asked me to explain myself to his readers, as he considers the matter of sufficient general importance to warrant such an invitation to blow one's own trumpet.

Let us start by recollecting, that History is not an account of all that has happened, but of all that has mattered. Man being a reasoning creature, what matters in the first instance to a historian is to give an account of the development of human thought. Such an account must be informative, but it must also be explicative. To be both, one may not limit oneself to an account of the intellectual and spiritual thought alone of a period; the material civilization in which it functions, the political and economic events which form its background, are indispensable for a proper understanding of it. My scope therefore was an all-comprehensive history—yet one of manageable size. Since the Incarnation (if a historical fact, as it is to me) must necessarily form also a historical watershed, admirably expressed by the Christian Era which divides all history into "Before Christ" and "After Christ," my first objective has been to produce a history of "Man Before Christ" and to provide thus an account of the *raison d'être* and the milieu of Christ's Advent. This period I have treated in three smallish volumes each of about 400 pages in large type print, but of an easily handled size ($7\frac{1}{2} \times 5\frac{1}{2}$ inches), with relevant illustrations and maps.

The first volume, "Protohistory", deals with the first beginnings of man, as far as modern archeology, ethnology and palaeontology can apprehend them. From this Primitive Man, it proceeds to develop the primary civilization-types and from them again the first Higher Civilization which covered a narrow belt stretching from the Mediterranean to the Yellow Sea. There is no jump, but a connected story, which explains itself as it is being unfolded. We then get to see how the Horsemen from the Northern Steppes came

near to destroying that great Archaeic Civilization—of Mesopotamia, of Egypt, of Crete, of India, of China; how it survived and was transformed into one of the new Power Kingdoms of Egypt, Assyria and Persia. There is no break between "Prehistory" and "History", no gaping hiatus between the history of "pre-literate" and "literate" peoples. And the picture thus produced, has not been painted by a vivid imagination—it is based on the tangible evidence unearthed during the last few decades on the Indus, the Hoang Ho, the Nile, in Crete, in Anatolia, in Iran and Turkestan. It is the story of Man from Palaeolithic times to those of the Persian monarchy—for the first time told consecutively and therefore explicatively.

The second volume treats of the historical emergence of the Human Personality in the first millennium B.C., viz. in India, China and Israel. It shows just how and why Philosophy was discovered in India and how it developed there into the three distinct religions of Brahmanism, Jainism and Buddhism. In doing so, it explains them in the only manner that a Pagan, i.e. ethnic, religion can be explained—i.e. historically and not systematically. Buddhism, the Upanishads, the Bhagavad Gita are here presented, neither as the last word of occult wisdom, nor as exercises in the ingenuities and niceties of scholarship, but as very human and very fascinating attempts on the part of the human mind to reach out after Ultimate Truth—attempts which for all the sympathy of one's approach are recognized as having gone wrong and are shown just how and why they did go wrong. With this appraisal India is given her rightful place in history as one of the principal sources of man's intellectual development—a fact hitherto hardly ever given the prominence it deserves, which fact also largely explains the habitual inability of the modern Occidental to understand what he calls "the Oriental Mind."

If India has produced "Proto-Philosophy", China—my second volume goes on to show—has originated "Proto-Politics." The birth of this wonderful nation in the formative years that fill the millennium lying before the instauration of the centralized Han empire in 207 B.C. is explained, as is the influence of Indian thought on what later came to be known as Taoism, and its rebuttal by that wonderful statesman-sage, Confucius. A brief characterization of the other philosophical systems of the period follows, and helps the reader to understand by and large the subsequent development of Chinese thought—another point so lamentably ignored by most Occidentals.

But important as India and China have been in making the human person self-conscious of himself, the picture would not be complete without an account of that peculiar people, Israel, who did not experiment with Truth, as did India and China, but who were rather experimented with by God—only also to fail on their part.

It is only with the third volume, *Classic Antiquity Before the Advent of Christ*, that Europe is reached. The outstanding contribution of Greece to the development of human thought is duly brought out, but also explained. Greek mythology is shown as a faithful record of the fusion of civilizations—the Pastoralist civilization of the savage Greek invaders and the Agriculturist civilization of the cultured Mediterranean natives. The splashing over of Indian ideas into Greek Asatolia is traced in the pre-Socratics and again an explanation is attempted, why Greek genius was able to advance beyond this into pure thought. Plato's philosophy is seen as still saturated with Indian ideas, which for the first time are triumphantly overcome by Aristotle's master-mind. The descent from these heights into Epicureanism and Stoicism is again not merely described, but motivated. Apart from this of course the whole story of that wonderful people is told in all its aspects, political, artistic, economic, right down to the end of the last independent Hellenist Kingdom, Cleopatra's Egypt. The tale is then taken up by Rome, from the beginnings to Caesar Augustus. The later fiction about fabled events before the sack of Rome by the Gauls (in 390 B. C.) is dispensed with; on the other hand the origin of Roman Law in primitive magic is explained, as is Roman mythology. Rome's authentic political history then provides the material on which her aptitude to govern is seen to feed, until a hundred years' civil war threatens to ruin her not merely materially,

but morally. The establishment of the Principate by Augustus however gives just then to a Pagan World, reduced to complete frustration in every realm, a framework suitable for bringing about universal peace and unity.

With this closes the whole trilogy of "Man before Christ"; and I must leave it to the actual reader to judge how far I have made good my claims to tell him the truth, the whole truth and nothing but the truth; to tell it in a readable style that does not put it beyond the capacity of the average educated man or woman; not only to tell it, but to explain it; and in telling it, so to avoid racial bias as to live up to the maxim, never to consider anything human alien to our theme.

Let me add, that the book is written by a Catholic and that an ecclesiastical *Imprimatur* assures the Catholic reader that he need not fear any heretical distortions of truth; yet the book is not one of apologetics, but of strict history. It was written by me as a historian, and is meant for all readers of good-will, Catholic or non-Catholic, who will take the trouble to find out for themselves the fascination of this story. Should it help anyone to get for himself a properly focussed historical perspective and a background, against which to judge the fleeting events of the day, it will certainly have filled what I consider to be a crying need of our age, and amply repay what has been a labor of love.

But it is for the general public to decide, whether it is a case of "Love's Labor Lost."¹⁾

H. C. E. ZACHARIAS

¹⁾ The work is being published by the B. Herder Co. of St. Louis. The first volume, *Protohistory* came out in 1947 (\$4); the second volume, *Human Personality: its Emergence in India, China and Israel*, is in the press; the third, *Classic Antiquity Before the Advent of Christ* will be published, it is hoped, before the end of this year.

The ideal democracy is not that the crowd is always right—that is rubbish—the crowd can be wrong. What is the difference between 500 men being wrong and one wrong? Democracy doesn't mean that you take the majority as always right. History shows us plenty of majorities that were wrong and were brutal and cruel. It is not the vote that's important; it's the man. You count the heads, but it is what is in the heads is vitally important.

Democracy requires education—that the individual man knows his job and knows his respon-

sibility. This is true more than ever today.

What do you think is going to happen to this country in the next fifty years? It is what you (the workers the speaker was addressing) think, not what I think. You have responsibility and power, not individually, but collectively. You are going to settle political moves... you have to think of these big issues today. Our destinies lie in your hands. But you have to be educated for it.

DR. O'RAHILLY
President, University College, Cork

NOMADS IN AMERICA

ABRIEF experience working with American Gypsies in a slum section of Boston brought to light a number of facts concerning their life and social customs that may prove as interesting to others as it was to this writer. It is a facet of the American scene about which very little seems to be written or known. As a boy, I was fascinated by, and a bit fearful of these strange people, with their gaudy dress and unknown tongue, who camped in the summer time in a wooded suburban spot not too far from my home. There I first saw them—a huge pot suspended from a tripod boiling above a roaring fire in the center of a cleared space, camp wagons standing about with a number of horses tethered nearby, women washing and hanging out clothes, children running about barefooted and an element of glamor and strangeness that brought awe and trepidation to a small boy as I hastily passed by.

Time, the development of these suburban areas, and the coming of the automobile, have changed the dwelling places and to some extent the manner of living of these people. But they still persist, and have not lost their tribal segregation, their peculiarities of conduct, nor the strange glamor of the unknown that surrounds their race and manner of living.

A little settlement house, in a run-down area of Boston where the Negro and poor white areas joined, was established to aid neighborhood children and instruct them in the catechism. Parties and games were also frequently provided for them, and occasionally the curious faces of (strange) children would be seen in the vicinity, eager to find out what was going on. These would be invited to come in.

Among them one day were two boys who said they were gypsies. The older, a fine-appearing lad of about fourteen, acted as spokesman; the other was two or three years his junior. Both were dark with very black hair; and both were very reserved, yielding information about themselves at first with great reluctance. But when their friendship and confidence were gradually won, they proved useful contacts with older members of the tribe and other gypsy children, and valuable sources of much interesting information. Their outstanding traits were truthfulness, acute sensitivity, and fidelity to any promise they made.

The older boy, whom I shall call Richard, proved to be extremely intelligent. He was the amanuensis of the local branch of his tribe, and wrote the letters which kept them in touch with the branches in other cities from Maine to Tennessee. Few of the others had had sufficient schooling to enable them to fill this office. This correspondence was carried on in English, and none that I met was able to read or write in their own language (which was, however, always spoken among themselves). In addition, Richard was the sole support of his grandmother, his uncle, and a baby niece, all of whom lived together in two unfurnished rooms.

My first surprise came when I asked him how many there were in his family. He answered: "About a hundred, I think". Questions and explanations brought out the fact that all the relatives were regarded as members of the one family. The aged grandmother was head of the family and kept all the money. His father, mother, brother, and sister, were scattered about in other parts of the city, living with other relatives, and they visited each other from time to time. The reason for the various groupings was largely economic. If one group was getting along better and bringing in more money, other members of the family who were not doing so well moved in with them.

Their condition during the depression years was especially difficult, as they were ineligible for any relief or aid, or for emergency employment, since they were always "transients"—not regularly inscribed residents of any area. Richard's uncle occasionally secured temporary employment at painting or odd jobs. But no one knowingly employed gypsies: they were feared and distrusted. Richard resented this, because he belonged to the "good" gypsies. All the Johnson tribe, he said, were "good" gypsies, but the Snake tribe were different. His family didn't associate with the Snake tribe. They were bad. They "gyped" and stole and made money from bad women. But the Johnson tribe were all good and honest. Sure, they told fortunes and made clever trades, but that was not dishonest; they begged sometimes, but they never stole unless some food when they were starving.

Richard made his money shining shoes, or sell-

ing papers which he got from another boy who got his "cut". He was not permitted to have his own "stand" or paper route, because he was a gypsy. This money was turned over to his grandmother who doled it out most sparingly for the necessities of life. He was shocked when asked if he ever kept any of it out to buy any of the nice things he saw in the stores that other children had. He wouldn't think of it. His grandmother was cordial, but with constant reserve and watchfulness. Her piercing black eyes seemed able to read through a person. She was quite an actress, too, when begging for money to buy milk for the poor hungry baby on the floor.

The small leather bag of money tied to her waist did not enter into these calculations and I would have suspected her of hypocrisy had not Richard explained that that money was not theirs. It was the "encampment" money, not to be touched until next summer when they would gather with all the other branches of their tribe up in the Adirondack mountains of New York State. No, it was not always the same place, but was pre-arranged during the winter where they would go. A certain amount of all receipts had to be set aside during the winter to tide them over the "encampment", and could not be touched no matter what the emergency.

I spoke of an "unfurnished" apartment. It was the ordinary cheap tenement of the slum district. Richard's was on the top floor. There was the usual built-in sink and cabinets, and a gas-stove for cooking. Nothing else. The floor was thickly spread with blankets, and they walked around the house in bare feet. At night they curled up in the blankets in a corner. They ate their meals seated on the floor. When they moved, they simply rolled up pots and pans and extra clothes in the blankets from the floor, slung them over their shoulders, and were off.

Unfortunately, moving was too often necessary, even in the poorest locations of a city. People did not want to live in the same building, or neighborhood, with gypsies. In hiring a tenement, a well-dressed young man from the tribe (whom no one would suspect of being a gypsy) would call upon a landlord, select the apartment and make a down payment on the rent. Immediately afterwards, the gypsy family would move in, as inconspicuously as possible. But in a short time the fact would be discovered and immediately the tenants and neighbors clamored to the landlord for their eviction. Whether they were able

to pay the rent or not made no difference: the gypsies must go. Faced with this injustice, they paid no further rent, but hung on as long as possible. Then with an uncanny knowledge of just when the police were coming, they would move out just as suddenly as they came,—and just ahead of the police. The latter were quite often unjust and inhumane where gypsies were concerned, making them the "goats" and objects of "raids", searches, unwarranted arrests, and even beatings, when some theft or act of violence had occurred in the vicinity. For the gypsies had no defenders, nor sympathetic parties interested in their welfare.

Richard had come to accept this sort of treatment as a necessary part of his life as a gypsy. But he could not understand the personal persecution of boys in his school. Shifted from place to place, and school to school, often out of class for long periods, he never had any friends and companions of long standing. Hence, he was frequently the object of children's cruelty. In an unexpected burst of confidence one day, he asked: "Is it true what the boys say about me in school? That we're gypsies because we 'gyp' everybody?" There was great relief in his face when it was explained to him that the gypsies were much older than the slang phrase "to gyp"; that it probably derived from "Egypt", the most likely place of origin of the gypsy tribes.

The gypsy family seemed to make it a matter of policy *not* to permit their children to make deep friendships with non-gypsy children. No doubt they feared it might lead to discontent and desertions from the tribal life and customs. Frequent long distance moving, and keeping the children from school for long periods, sometimes altogether, seem frequently to be motivated by this attitude. Despite their lack of schooling, the gypsy children with whom I came in contact, had remarkably acute memories. Perhaps it was because of that lack. At any rate, out of one group of six boys under instruction, Richard was the only one sufficiently advanced to be able to read and understand the children's catechism. Yet *all* were able to remember and recite word for word the prayers and lessons, after merely hearing them read once or twice. The young "Catholic Worker" who was instructing them, was quite amazed with this performance. After reading to them the "Our Father" or the "Apostles Creed", they could give back much of it immediately, needing only the repetition of a few words or difficult phrases which they did not understand. And

once having learned it, they retained it indefinitely.

Two of these youngsters were brought by Richard as his "cousins", and we were quite astonished later to learn the long distance they came regularly in order to be present for instruction, and always present and punctual. Of course, their parents' consent was obtained before admitting them to instruction. But here came the biggest surprise of all. I was told that they were "all Catholics", and always were. I still don't know how much credence to give to this statement. They certainly don't know much of what Catholicism means.

When I inquired about Baptism, I was told that they were all baptized. It is required by tribal law, they said, that the father baptize every baby as soon as it is born. Of course, these baptisms are not recorded in any parish church, and conditional re-Baptism would be required before admitting them to any other Sacraments. But the fact was interesting. Did they go to church? Yes. When? "Mostly when we're in trouble: when someone is dying, or when the police put someone in jail, or something like that. Then everybody goes to church over and over again every day until the trouble is over." I had observed this unusual sight once or twice. The women, with their gaudy, multi-colored dresses, were especially conspicuous, troup ing in and out of the church on successive visits on a week-day. And until now, I had no explanation. They would even attempt to receive Holy Communion if they happened to enter when Mass was in progress.

How about marriage? They obtained no license, went to no church for this ceremony. It was very formal, and the celebration lasted for eight days. The heads of each family presided and gave the bride and groom to each other according to their own ritual, and then there was much rejoicing and merrymaking. But they were Catholic just the same, although they didn't know the Church laws. It is quite certain also that they are unable to distinguish among Episcopalian, Orthodox, and Roman Catholic churches. Whichever is handier serves the purpose. But evangelistic meeting houses they shun: these are usually locked anyway.

I realized, of course, that it would be impossible, or at least unlikely, that I could keep in touch with Richard, his friends, and his "cousins" for long, in view of their migratory habits. So

I asked Richard one day how he would like to live as other boys, in a permanent home, with friends and classmates and neighbors, a regular church to go to, with a complete education, and all that goes with it. He was wistful as he replied that he would like it very much.

"Supposing, then," I said, "I should ask your family to let you be adopted into a regular home, where an American family could make you their own son: would your family mind, do you think? would you like to try it?"

Richard was very sure of himself in his answer: "Sure I would like it. And my family wouldn't mind, I guess. But it wouldn't work out!"

"Why not?"

"Because I'm a gypsy. Once a gypsy, always a gypsy. It's in my blood—I've always got to be a gypsy."

His conviction here was absolute. He had been made to believe this so thoroughly that there was no changing him. It was stronger than any tie of family love or loyalty. He was different from the rest of men; that was a fact accepted and resigned to. So why long and sigh for all the things that others had: they were not for him and could never be.

The day of disappointment came suddenly. Richard and his cousins did not show up for class. They had not even said "Good-bye". I had seen them that morning and they had said nothing of leaving. Had I been mistaken in them? Three days later the lads, footsore and weary, showed up at the rectory door. They had had nothing to eat, had walked since early morning. But they had to keep their "promise": they came to say "Good-bye", to ask about keeping their catechisms, to know what I wanted them to do. When they had gone home after seeing me the morning of their departure, the family was ready to move. They were given no time to see me. But, faithful to the end, they walked many miles, from another city, through complicated routes and city traffic, to fulfill a pledge which they had made to a stranger of another race, of other ways and customs than their own, to one who had befriended them. They had not forgotten. How many American children would do as much? May God bless these boys and the many "good" gypsies whose life is so difficult in America.

JAMES D. LOEFFLER, S.J.

Warder's Review

A Source of Chronic Social Unrest

THERE lived at one time men who dreamed of the return of the Golden Age and the peace that had reigned at that time. Peace, so people thought, was a blessing that fostered not alone prosperity and the happiness of a people, society and families, but was essential to progress and culture. Religion itself demanded peace if it were to prove its power and efficacy. Peace was, moreover, thought a great good for every man. St. Chrysostom declared in one of his homilies: "Peace is so great a good that those who promote peace are called children of God."

There came a new generation which proclaimed that competition and strife, however fierce, were a law of nature to which we owed the progress we proudly boast of. No longer than twenty years ago, a writer in one of England's leading magazines, the *Quarterly Review*, stated, "strife was seen as a law common to all things, from insect to man." Hence it appeared deplorable that "into our (Great Britain's) imperial ethics has crept the virtue of Christian humility." These statements aroused the satire of a contemporary poet, possessed of a well-sharpened goose quill, who produced the following lines:

O! strange humility—and stranger pride
That takes the brute creation for its guide;
That finds no difference 'twixt the beast and Man
Implicit in the power to choose and plan,
To curb at will those instincts we deplore,
To multiply and garner Nature's store;
But seeks to regulate our national life
By precedents deduced from insect strife.
Well may such pride lament if, clear though faint,
Imperial ethics show the Christian taint,
Which, vaguely hankering after truth and right,
Obscures the jungle's anarchy of might;
And with a quaint humility suggests
Christ as a model, not the insect pests.¹⁾

Much that has happened in the 19th century cannot be understood if the philosophy revealed in the *Quarterly Review* is lost sight of. Not alone ethnologists were affected by this teaching, but also sociologists, economists and statesmen. One cannot take up and discover in Francis A. Walker's "Political Economy" certain statements about insurrections and strikes, without remembering the strictures regarding "the jungle's anarchy of might."

¹⁾ The New Statesman, London, 1933.

Walker was in the last quarter of the 19th century one of our country's foremost teachers of economics. The book referred to was published in a third edition in 1888. On page 378 the author discusses strikes, which he characterizes as "Insurrections of Labor" and defends, proceeding not from the natural law, but from the theory that they perform the same function as insurrections which have, as Walker states, proven beneficial. He says in this regard:

"In claiming that strikes may, in certain states of industrial society, in their ultimate effect really aid the laboring classes, let me not be misunderstood. To strikes I assign the same functions in industry which insurrections have performed in the sphere of politics. Had it not been for the constant imminence of insurrection, England would not through several centuries have made any progress towards freedom, or even have maintained its inherited liberties."²⁾

Walker maintains this position although he asserts, on the other hand, that strikes are, "wholly a destructive agency" and that they have "no creative power, no healing virtue." Yet as insurrections they appear to him as capable of exerting "a most powerful and salutary influence."

Our forebears used a proverb which states a homely truth in these words: "Peace and unity have built all cities," and the tiller of the soil was assured that "peace fertilizes the land well." Those who for so long made use of Walker's "Political Economy"—issued in three different editions—must have concluded that not peace but civic strife promotes the welfare of society, although the history of the Greek city states relates a different, a tragic tale.

Old Age Pensions

WHEN, on March 8th, the striking C.I.O. United Automobile Workers jammed to the rafters the State Fair Coliseum at Detroit, the vast throng of eighteen thousand people was assured that before long one of the fundamental doctrines of Karl Marx would be realized in their demands

²⁾ Political Economy. Advanced Course. N. Y., 1888, p. 378.

for pensions. While the organization's President, Walter P. Reuther, restricted himself to the declaration, "brick by brick we are laying the foundation until our pension plan represents a return of two-hundred dollars a month," without troubling to say anything about the means to be employed toward the attainment of this purpose, another speaker, evidently steeped and dyed in Marxism of a kind, vehemently declared: "Give us a little more time and one of these days, when we are a little stronger, we are going to ask for everything that we produce."

With this statement the speaker, Emil Mazey, Secretary-Treasurer of the United Automobile Workers, attempted to establish the right of labor to pensions. They merely represent deferred wage payments, because under capitalism, as Mazey would explain, the worker does not receive a just share of the product of his labor.

This interesting revelation, contained in an account of the Detroit meeting reported in the *New York Times* and a few other dailies of the country, did not, evidently, make an impression on the dear old "Public," although leftists, red and pink, would cheerfully subscribe to Mazey's statement.

Almost forty years ago, Victor Berger, the socialist who for so long a time represented the Milwaukee Congressional District in the national assembly at Washington, used the very argument while he pleaded for adoption of the Old Age Pension bill introduced by him in the House on July 31, 1911. The bill itself contains no traces of Marxian doctrines; in fact, Section 10 is permeated with the breath of humanitarianism and patriotism. It says:

"That this Act shall be liberally administered to effect its purpose, which is to provide, out of the public purse, sufficient income for the old to enable them to enjoy the last remaining years of their lives in such freedom from the fear of want as they have earned by a long service for society as citizens of the Republic."

A wholly unobjectionable statement quite at variance with Mr. Mazey's threatening challenge.

It is in the supporting speech on "Old Age Pensions," delivered by Berger in the House on August 7, 1911, the spirit that moved him appears. Having presented the at the time current arguments in favor of old age insurance, the speaker offers his view on "the Pension—a Recompense for Unpaid Work". In explanation of this caption Berger said:

"Any toiler who has faithfully labored for a meager wage for twenty years or more has created more wealth than a pension in old age can repay. *Every toiler produces more than he is paid.* Otherwise he would not be employed. It is a condition of the capitalist order of society that the employer must get the lion's share of the product."

"The word 'pension' in this case is a misnomer. The payment ought to be called either 'partial restitution' or 'old folks' compensation.'

"The old-age pension bill which I have introduced is therefore a measure of simple justice. It is also an expression of the rapidly growing demand that America shall not lag behind the rest of the civilized world in taking care of the veterans of industry."¹⁾

The contention that the worker does not secure the full equivalent of the labor spent by him on what he produces, is a widely accepted principle. It is by no means Marx alone defends this thesis. It is, in fact, an experience of history. Lavelaye, in his "History of Socialism" writes:

"The History of the social order of different times proves that whoever has power over indispensable means of production, always has retained for himself in one shape or another a part of the fruit of labor."

Continuing, Lavelaye demonstrates how under slavery, serfdom, farm tenantry and the wage-system this principle asserts itself; ultimately he reaches the conclusion:

"The fact established by Marx really exists; but it is not fair to attack the distribution of the fruit, which derives from the law and the social order of our times, in a hair-splitting attitude."²⁾

In this statement, and the words of the two socialists quoted by us, one of the fundamental issues of modern times inheres. The owners of the means of production must retain a share of the fruit produced by labor, which is called profit. Labor accuses capital of retaining more than an equitable or necessary part of the product of labor. The prevailing economic system has no solution for this problem. Communism would take all surplus value created by labor for society. The Christian social school of thought would, having reorganized society, charge corporations with the obligation to promote co-partnerships, profit-sharing, and participation of labor in management, with this aim in view: Emancipation of the proletariat and its rise to the position in society of a permanent middle class.

¹⁾ Old Age Pensions. Speech of Hon. Victor L. Berger of Wisconsin in the House of Representatives, August 7, 1911. Wash., 1911, p. 5.

²⁾ Quoted by Hohoff, W. Warenwert u. Kapitalprofit, Paderborn, 1902, pp. 63-64.

Challenge to Catholics of U. S.

FREQUENTLY in the past the Warder has spoken of the need of organizing the "Green International" in the interest of the cultivators of the soil and of a well ordered distribution of agricultural products, i.e. of food and fiber. Although the term "Green International" was not used, the promotion of agriculture and agriculturists the world over was one of the most important subjects of discussion on the agenda of last year's Catholic Rural Life Conference, held at Columbus, Ohio, in the fall. Moreover, although newspaper reports did little to make known the decision of the Conference, to promote international relations of an agricultural nature, the plans adopted on the occasion are steadily being pursued. The International Catholic Rural Life Conference, which is to be held in Rome this year, will, if not interfered with by untoward events, undoubtedly carry the movement forward a good stretch on the contemplated road. The appointment by the Pope of a number of unofficial observers to the United Nations Food and Agricultural Organization, which meets in Washington, indicates that Rome is alert to the need of promoting the rights and the welfare of an estate of society on which the welfare of the nations depends in so large a measure.

As one of the speakers from abroad pointed out in the course of the International Night at Columbus, there is, for instance, the problem of excess population, of an acute food shortage and destitution, existing in the Orient, which cries for solution. Unless it is solved, Fr. Xavier S. Thani Nayagam, Director of the Tamil Literature Society of South India and Ceylon, stated, Catholics could not rest contented. Neither the United Nations nor the FAO could ever hope to achieve what the Church could accomplish by international cooperation.

Referring in particular to his native India, and the conditions of agriculture and rural life in his homeland, Fr. Nayagam remarked:

"The social doctrine of the Catholic Church has to be popularized in India, if the village masses are not to fall a prey to Communism; medical relief measures in rural areas are urgently needed—there can be no limit in India to the scope of Christ's charity; and a vigorous program of adult education will have to be sponsored."

For leadership in carrying out the contemplated program of rural life this Indian priest looks

to our country. He expressed the fervent hope and trust that the Catholics of the United States would show the Catholics of other countries the way to the desired apostolate.

Are we willing and able to supply this leadership? More than good intentions are needed for an apostolate of such appalling magnitude. Slogans will not carry men far when they have undertaken a mission of this nature. The Indian priest referred to has sensed the need of teachers to show the way to the masses toiling on the land while walking in the darkness of paganism. He speaks of religious orders for India, such as those that developed Europe in the early middle ages. "We have need of monks of the East," he exclaims, "as Europe had need of the monks of the West." And that reminds us of a hope long buried: The plantation of monks and monasteries in those parts of our country where the victims of a false, liberalistic system of emancipation enjoy "freedom" but little else. They need to be trained in accordance with the prescription of the late Fr. Bernard Huss, of Mariannhill, for the Bantu of South Africa: "Better homes, better hearts, better fields!" As a distinguished French scholar, Chevalier, said over a hundred years ago, with regard to both American Negroes and the lower orders in Europe:

"The question of the improvement of the condition of the lower classes is essentially a moral question. A moral remolding of society is the necessary preliminary. Now, whoever pronounces the word moral in the wider sense of the term, means religion."

Philanthropy and philosophy, the French scholar insisted, "have no hold on the moral nature of man, unless they borrow it from religion. Religion only can move the hearts of all classes deep enough, and enlighten the minds of all strongly enough to cause the rich and the poor to conceive new ideas of their mutual relations, and to realize them in practice."¹⁾

And with this we leave the "green international" for the present!

It is Mr. Daniel J. Tobin, President of the International Teamsters' Union has said: "I hate snobs. I hate bombastic, accidental monstrosities that in all branches of American life once in a while make their appearance."

¹⁾ Chevalier, Michael. Society, Manners and Politics in the U. S. Boston, 1839, p. 366.

Contemporary Opinion

FROM comment it has made on the American decision to produce the hydrogen bomb, it is clear that the *Osservatore Romano* tends to share our view that this preoccupation with destructiveness is an ominous sign for the future of the world. In a recent edition of the Vatican daily it is said, that the world was being sucked into a "whirlpool of inhuman chaos." Giving America every credit for being "one of the peoples most devoted to peace," it sees in its determination to undertake the construction of such a destructive instrument—despite its incalculable cost and the terrifying prospects of its use—a sign that the "cold war" is slipping irresistibly into open war. The advent of the hydrogen bomb, then, marks another milestone on the road to a third world war. Two questions suggest themselves: why is this so? and: can anything be done about it? To the first the answer must be given that distrust and suspicion rule international relations, and no powerful country is prepared to fall behind in the armaments race. To the other we can only give the answer implied in the *Osservatore's* phrase: "Without Christ it is the same as before Christ."

The Irish Catholic
Dublin

James A. Supple, a writer in *America*, recently made some pertinent observations with regard to the perennial assertion that there ought to be an American Catholic daily . . .

He questions first the belief, seemingly widely held, that because a Catholic daily would have to be conducted on a high plane, avoiding the vulgarity and sensationalism to which most of the secular papers resort, it would command the enthusiastic and united support of Catholics. Bluntly he points out that in those metropolitan centers where there is a choice between "good" and "bad" dailies, there is nothing to indicate that Catholics support the former and avoid the latter . . .

Supple's views are confirmed by noting the position of the existing Catholic press (weekly) in this country. Theoretically Catholics ought to be so disturbed by the secularist, immoral, unsound material that confronts them in their daily papers that they would insist on having a Catholic weekly at hand constantly as an antidote, if nothing else. The sad fact is that into many a Catholic

home, no Catholic periodical of any sort ever enters. What guarantee is there, then, that a Catholic daily would be welcomed, and demanded, by Catholics, if it were available?

There is the further fact that even among Catholic publications readers seem to prefer those which imitate the secular press (within limits, of course) by featuring triviality, sensations—such as alleged miracles, apparitions, etc., sentiment, personalities, destructive criticism, and which carry advertising of dubious propriety. It is a sort of extension into the field of journalism of Gresham's Law (that bad money will drive good out of circulation).

Catholic Herald Citizen
Milwaukee

We of this nation are not blameless in the present world monetary situation. We deliberately devalued gold to upset the only sound standard man had ever devised for a monetary yardstick. This promise made by our government and fulfilled by our government in most of our history was broken. Many questioned the rights of our government when it did this. Expediency is never an excuse for broken promises.

When you resort to a managed economy in which you regiment people and defraud them of their savings through constantly devaluing managed currency, either directly by government edict or by the inflationary consequences of your program, you reap a harvest of social unrest, class hatred and national animosity. You build for wars and for the loss of faith in government. Your broken promise is a pathway that leads to a lower standard of living and a life of fear and suffering.

HARRY H. HEIMANN
Executive Manager, Nat'l. Ass'n. Credit Men.

It would be a false assumption fraught with the gravest dangers to think that because the Church is not a friend of Communism, she is on the side of Capitalism. The Indian Bishop's pastoral has now made this point very clear, as the Papal encyclicals have made this clear before.

Individualistic Capitalism in this country (India) is not exempt from the vices and injustices of the capitalist system. The Church is against unlimited rights of property and capitalists in

India should not be allowed such rights and then by means of philanthropic works which seek to fill the gaps left by a long history of injustice be allowed to continue their march of unbridled proprietorship.

A just system of profit-sharing should be introduced so that the gulf between labor and capital be reduced to the barest minimum. By asking large capitalists to philanthropize, the Government may be receiving considerable help but the laborer is not the immediate beneficiary. To entice capitalists to give of their surplus wealth is the right step that any Government should take in its gradual implementation of a plan for a more equitable distribution of wealth.

The New Leader
Madras

While in Philadelphia not long ago General Dwight D. Eisenhower added his opinion to the fast-growing, constantly mounting opposition to the notion that there is absolute security in military might. "I do not mean," said the General, "that we should be complacent or indifferent. We should have the proper respect for military strength, especially where another country has respect only for strength."

"The people of the United States," continued the General, "should never conceive of their country as an armed camp or police state. Weapons wear out and become obsolete. People become tired of the heavy burden and lose spirit. The other fellow can also conceivably develop greater weapons . . . Let us not be so naive as to believe that we can arrive at peace solely through conferences and 'peace in our time' treaties . . . There has to be peace in our hearts before any peace conference can ring true."

The same distrust of peace through weapons of great might has been expressed by several top-flight scientists in the past few weeks. One scientist went so far as to say that he hoped the proposed H-bomb would not work. Others predicted that such bombs could conceivably wipe every living thing from our earth. It should be clear that the scientists, who once saw no limit to their powers, and no force greater than material and scientific progress, are now groping for some directive and unifying power over and beyond themselves, to save us from destruction. It is a sobering thought.

Standard and Times
Philadelphia

Fragments

OURS is a generation unacquainted with peace, the *Christian Democrat* remarks, because it has slipped from God, and God is our peace. Small wonder that a false activism is plaguing a world, which, more than anything else, needs quiet reflection as a prelude to salvation.

A group of Belgian workingmen were told by Pope Pius XII: "If Belgium has attained so many wonderful results in improving and consolidating the perfection of the Catholic position for the good of your country, is it not for a great part due to the active part played by Catholic laymen, and the same thing could be said of many other countries."

The columnist is, a writer in the *New Statesman* asserts, the big shot of modern journalism. The editor has been elbowed into anonymity, and the foreign correspondent's by-line appears less on the front pages than on the file of his unpublished copy. But the columnist is given his regular and prominent place in which he can parade his news and views.

A reviewer of Gandhi's Autobiography expresses the opinion: "With him, faith and belief passed instantly into action. Reading Ruskin's 'Unto this Last' during a long railway journey in South Africa, he became convinced that every man should earn his bread by the work of his hands. Within a week he had bought land which he proceeded to till."

A noted Frenchman of the first half of the last century, Michael Chevalier, who had visited our country, wrote: "The American press . . . is dependent on a capricious, despotic, and not very enlightened opinion, which requires it to flatter the passion of the hour, and does not look to it for lessons of morality."

With Victor Hugo's *Les Miserables* in mind, Canon William Barry remarks: "The sins of legislators have never been small; and helpless creatures like Fantine and Gavroche do and will plead against them, as with the wailing voices of flutes, in the day of divine judgment."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

A Dangerous Changeling, the Welfare State

WHILE in Australia last summer, Monsignor MacLean, Professor of Social, Political and International Ethics in the Catholic University of America, evidently made an impression on the audiences addressed by him. His warning that Communism and the "Welfare State" were twin dangers was featured in the daily papers of Melbourne.

The following statement from an interview granted the *Sun*, of Melbourne, on the eve of his departure from Australia, points to a threat which our own people, indifferent to the future of the country, flout:

"The 'Welfare State,' by a process of whittling down of personal rights and liberties, menaces the vital social and national life of the people. Any State which sets out to provide an all-inclusive social security and total free health and medical care for everyone, courts social and economic bankruptcy," (and, we would add, moral bankruptcy).

And on another occasion, Msgr. MacLean said, "what individuals could do by themselves should

not be taken from them and assigned to the community or State. Cooperative self-help rather than State help was the best guarantee of a vigorous and healthy democracy. A society that undertook to provide everyone with security and a national health program invited social and national disaster."

Some demands of sound reforms, suggested by him to Australian audiences, were put into epigrammatic form by one of Melbourne's daily newspapers:

"Rights of dignity, liberty and sanctity for every person.

"Personal, economic and political freedom for all people.

"Recognition of the social character of man and his family as a cell in society.

"Responsibility of all men to co-operate freely for the mutual common good of every class, social group, nation and universal society.

"Fundamental equality of all men in matters of race, creed, sex and nation."

These demands are basic to a sound society and only if they are observed will democracy survive the present world crisis.

Ethics and Modern War Urgent Moral Question

THE age of discoveries found alert theologians who realized the need of meeting the moral issues created by the impact of explorers, who soon turned conquerors, on the natives. The efforts put forth by such scholars as Francisco De Vittoria and Francisco Suarez led not alone to the extension of international law but to a better understanding of the dignity of man. While the Second World War was raging, a German scholar, Dr. Joseph Hoeffner, compiled a volume devoted to the discussion of *Christianity and Human Dignity a Problem of Spanish Colonial Ethics in the Golden Age*. The three hundred pages of this valuable treatise prove how seriously and to what extent these theologians of four hundred years ago considered the problems thrust upon them by the discovery of America and the opening of the sea routes to the Far East.

For over a hundred years militarism, which on

its part inaugurated and promoted a continued armament race, has been a menace to peace and culture. The atom bomb was, as it were, only the dot over the letter *i*, the final instrument of mass destruction in the service of nationalism and capitalism. While there was always some opposition to militarism, the mass production of armaments and, in more recent times, to the indiscriminate use of bombs, little has been done to enlighten public opinion regarding the moral aspects of these problems. Little interest for the subject existed. How many Catholics have read *The Catholic Conception of International Law* by the late J. Brown Scott? Or John Eppstein's work on *The Catholic Tradition of the Law of Nations*? Furthermore to what extent is Fr. Stratmann, O.P.'s volume on the *Church and War* available to Catholic readers, not to speak of Gigon's *Ethics of Peace and War*? Recently Fr. Francis J. Connell, C.Ss.R., of the Catholic University, has published some strictures on the use of the atom bomb. Has his well-reasoned, expert opinion on the subject, truly

"a matter of life and death" for individuals, nations and our civilization, caused a stir and led Catholics to debate the problem?

Some years ago an English priest, Fr. F. H. Drinkwater, contributed to *SJR*. We esteemed his contributions for their frankness, and it is this virtue his articles on "The Church and War," which are now appearing in *People and Freedom*, a British publication, reveal. Speaking of the atom bomb, the writer says, having pointed out the reasons why moral theologians hesitate and procrastinate to express an opinion on a subject of this kind: "Sometimes, of course, history moves quicker than the discussion. The atom-bomb discussion is still in its early stages and we must hope that the atom bomb itself will not put an end to the disputation and the disputants together."

Continuing, Fr. Drinkwater offers his readers the following thoughts on the subject:

"Several theologians in England have published their opinion that the atom-bombing of inhabited cities is unlawful. No theologians of real authority have defended the other view, as far as we know, but some educated Catholics, and even priests have. Of course all agree that it would be better to outlaw atomic weapons altogether, if practicable. What the anti-Hiroshima theologians (if we may call them so) would say is that the pro-Hiroshima opinion has no 'intrinsic probability' whatever; that is, it hasn't a leg to stand on; also it has no 'public probability' because no authoritative writer can be quoted for it. Even if some recognized theologians, lacking perhaps in ordinary imagination and with more learning than common sense, should express a pro-Hiroshima opinion, they would still confer on it no *real* probability, but only create a presumption that

there may be something to be said for it, and make it desirable for the anti-Hiroshima men to re-state their arguments more clearly.

"All this (as we have said) is how the professional theologians look at it, and evidently such an argument could easily go on forever or as long as there is one unimaginative or over-patriotic theologian left to argue pro-Hiroshima. Meanwhile, what about the ordinary priest or confessor who is expected to tell the ordinary soldier and airman what he may do or not do? All he will gather from the urbane printed discussions is that the whole matter is in doubt and therefore the airman had better obey whatever orders he gets. So the airman goes off and drops his bomb, and 100,000 people would be killed and burned alive, all apparently with the full approval of the Church's representatives. No doubt the theologians would say it is not their fault; they are only thrashing out the truth and it takes time; the bishops are the guides for everyday Catholic conduct. But the bishops too are modest and humble men, and they will say that here is a matter for the experts. Sometimes there seems to be no discussion when discussion is badly needed, and sometimes all-too-lengthy discussion when things are all too clear."

Having in mind what happened in Japan, and that in Dresden as many people were killed by old-fashioned bombs as in Hiroshima by the atom bomb, one cannot help but believe that Father Drinkwater rather wistfully thought of more spacious days, when St. Ambrose barred the Christian Emperor Theodosius from his cathedral and made him do eight months penance for a reprisal-massacre of 7,000 people at Salonica.

There is Virtue in the Golden Mean

BOTH extreme wealth and extreme poverty were by the serious-minded of all ages accounted evils harmful to individuals, families and society. Horace has expressed his view of what for us today is a "social problem" in these lines: "Whosoever has chosen the blessing of the golden middle order, will certainly avoid the ramshackle cabin's disorder and shun the unenviable luxury of the palace."

We dare say, the truth expressed by the Roman poet, which is found also in the Bible, is not popular today with the American people, because

their minds are permeated with the conviction that we have entered an era capable of satisfying men's desire for plenty. The restrictions of a middle class program do not, therefore, appeal to a generation that cultivates sybaritic tastes and considers them expressions of culture.

Noble heathens appear wiser in this respect. It is in the *Examiner*, published by the Jesuits at Bombay, we have discovered the remarks of Mr. Purshottamdas Thakurdas, President of the East India Cotton Association, on the danger threatening the middle class of the new Republic. He is reported to have deplored the grinding down of

this class to the utmost limit of its power to bear the burdens imposed on it. This condition would, the speaker stated, have a lasting evil effect on the generations to come, meaning those who would have to preserve and defend India's independence.

Continuing Mr. Thakurdas said, and his words could well be directed to our own statesmen, that the full magnitude of the tragedy had not yet been realized by the authorities. The authorities seemed to be unconcerned about the economic crisis that was driving the middle classes into the arms of the Communists. Unless remedial measures were taken in time to relieve the strangle-hold on the middle classes, there was bound to be an upheaval commensurate with the liberating movement which the Congress, manned and strengthened mainly by the middle classes, launched against British Imperialism.

Since all true social policy is a middle class policy, the editors of the century-old Bombay weekly cannot but agree with the opinion expressed by the Indian referred to. "Today, only two classes of Indians seem to matter," the editorial states—"the rulers and the industrial workers" (italics ours), and conditions in our country are not too different. Democracy has therefore assumed some of the aspects of an ochlocracy held in abeyance by the promise of politicians to grant the masses their demands. The farmer as such is granted consideration, because he possesses the

powers to swing an election in a number of states where the cultivators of the soil and other agriculturists constitute a powerful voting-block whenever their interests are jeopardized. On the other hand, that vast amorphous mass of people, who constitute the middle class, are left to the sweet mercy of a social and economic system powered by crass individualism from which labor unions have emancipated craftsmen and factory hands, at least to an extent. With one or two changes, the following statement of affairs in India, as far as the neglect of the middle class is concerned, applies also to our country: "Caught between the excessive taxation policy of the Government and the merciless squeeze of the profiteering traders, the middle classes are in a most pitiable state and the future welfare of the country demands imperatively that something must be done about this perilous state of affairs."

The prerequisite for the existence of the middle class in society is an equitable distribution of property. Years ago, the *Warder* came across an inscription found on a farm house in Transylvania, which is the very quintessence of a sound Christian, middle class philosophy:

"Not too poor and not too rich, enjoying the equality and the rights possessed by others, a cottage and a plot of ground, such is my pious desire." And this ideal was the foundation of the "social security" our Christian ancestors strove to attain.

New Arrivals on Sugar Beet Farms

SINCE the days of Colbert the machine has engaged the attention of statesmen, economists and social reformers. For a long time men were concerned almost solely with the influence the new mechanical inventions would exercise on labor and production. Both the physiocrats and the representatives of the classical school declared in favor of the machine, without considering the results. Ricardo, however, in his later years realized that the introduction of machinery into industry was liable to exert an evil influence on social conditions. Gaskell, Sismondi and Marx emphasized this phase of the problem. The distinguished leader of the Christian-Social movement, Karl von Vogelsang, writing between 1877 and 1887, declared:

"The machine which, as an improved mechanical instrument, as a reinforced and many-times-

duplicated hand of the worker, should have increased his wealth, has become an instrument of capitalism for the suppression, the exploitation, the proletarisation of the worker."

Nothing of a fundamental nature has been accomplished since then to make of the workers also owners of the means of production, before all, of machines. Turning from industry, mining and transportation to agriculture, we observe the same tendency, to displace primitive instruments and human labor by machinery. The development, although at first gradual, has in recent years been accelerated until today the mechanization of the farm constitutes a problem which may have grave consequences. The recent anniversary edition of the *New York Ruralist* sparkles with optimism; one contributor however realizes, as did Ricardo, that the machine is apt to raise questions which may plague more than one generation. "To

ay," says the writer, "the objectives of farming are changing. The self-supporting general family farm is in the process of departing; in many places it has gone. In my youth a barrel of brown sugar (really brown) was purchased in town in the Fall and put into the cellar, together with a few caddies of salt mackerel. Practically all the other food came from the farm itself, and the cellar (with earth floor and before the days of central heat) was a fragrant compaction of all the food any man had a right to expect. Now man can hardly afford to run a self-supporting, family-sufficient farm, with all the machinery needed for every kind of crop and animal and with shortage of farm help. The oncoming economic changes are basic." And we do not foresee the final pattern, the author of this statement asserts.

How steadily the machines are taking over the farms of our country, the arrival on Colorado sugar-beet farms, where manual labor has thus far appeared indispensable, of mechanical blockers and harvesters indicates. An article on the subject, published in the *Agricultural Situation*, speaks of the sugar beet farm as a "big labor user;" the work to be done on the rows of growing plants, is described as follows:

"Blocking, thinning, and weeding sugar beets use the most labor of any of the preharvest operations. On the Colorado farms, they took about 60 man-hours per acre, or about 70 percent of all labor used up to harvest time.

"In blocking and thinning by hand, workers go down the row, usually on their knees, and clean out segments or "blocks" with a short-handled hoe to space out the beet plants properly. At the same time they thin the beets and pull the weeds in the blocks. This operation usually takes about 20 man-hours per acre.

"Three to four weeks after the beets have been blocked and thinned, they are hoed by hand. A second hoeing or weeding follows about 3 weeks later. Each hoeing requires about 6 hours of labor per acre."

Into this field of manual labor, which employs even children, have come "several machines for blocking and thinning sugar beets" while others are being developed. Some mechanical weeding also is done by a weeder-mulcher or finger weeder. After the machines have gone over the field, a hand blocking and thinning operation still is required, but it can be done much more quickly and easily when preceded by a machine. In addition

to mechanical blockers, the beet grower now also uses mechanical harvesters. By the end of 1948, more than a fifth of these farms had used machines of this kind and eighteen percent of the beet acreage was harvested mechanically. "Compared with the average hand-topping crew," says the report, "mechanical beet harvesters harvested 25 percent larger acreage per day, used about one-half as many workers and operated as favorably under variable weather." Costs of harvesting and loading one ton of beets averaged \$1.03 compared with \$1.93 for hand-topping methods.

The investigators are careful to note, on the other hand: "Whether it will pay an individual farmer to buy a harvesting machine, however, depends on such factors as the acreage of beets to be harvested, the relative costs of the machine and of contract wage rates, the yield of beets harvested and the length of life of the harvester."

Regarding the effect the mechanization of the cultivation and harvesting of sugar beets may produce on the supply of labor, the informative article holds:

"More widespread adoption of mechanical harvesting will result in many changes on sugar beet farms. One of the first effects is that a larger part of itinerant farm workers will be forced to find jobs elsewhere. This will tend to increase the rate of mechanization and might result in a greater concentration of sugar beet production on larger farms, or in larger acreages per farm.

"The reduction in the labor supply for harvesting beets also would reduce the number of workers available for blocking, thinning, hoeing, and weeding in the spring. This may stimulate mechanization of these operations. Fewer workers also would be available for harvesting potatoes which are grown on many beet farms. As a result, the acreage of potatoes may be reduced or mechanization of the potato harvest increased."¹⁾

What would become of these laborers, Mexicans, Indians and casuals of various extractions and backgrounds? And, should sugar beet farms increase in size, what would be the lot of the dispossessed farmers? They will turn to the Welfare State and demand from it the "social security" the present system has not been able to grant them, due in large part to the fact that the machine was delivered over to capital to be used and abused regardless of the rights of the workers and the common good.

¹⁾ Loc. cit., January, 1950, p. 6.

Credit Union Movement

THE overwhelming influence exerted on immigrants by the new environment, in which they were placed after coming to America, appears in the neglect to transmit institutions and customs, which should have been introduced by the newcomers. We refer in particular to the Credit Union, which originated on the Rhine but came to our country via Canada. And even then, fifty years ago, the Credit Union was inaugurated by a French Canadian, Dejardins, and not by a German immigrant. As far as our own observations go, only one German-American attempted to promote a credit union in our country, a resident of Davenport, Iowa. As long ago as 1913 a program of social reform, outlined by a member of the Central Bureau staff, announced that among other subjects of study at the Ketteler House, which the Central Verein intended to erect in Chicago, would be the Raiffeisen banks, their purpose and functions. However, the plan was unfortunately never consummated.

Ten years later the CV put the promotion of the Credit Union on its program with the result that here and there the country over the organization of parish credit unions was facilitated. When the late Fr. J. Elliott Ross made the statement, in the introduction of his volume "Cooperative Plenty," that the book would never have been written except for the chronicling of the accomplishments of cooperatives in *Social Justice Review*, he undoubtedly had in mind our repeated recommendations of credit unions.

It is, therefore, a pleasure to discover from time

to time credit unions the existence of which we had not been aware of. There has now reached us, among other reports, one of Sacred Heart Parish Credit Union (Federal), of Hallettsville, Texas, with 212 members at the close of the last fiscal year. It appears in a flourishing condition with loans amounting to \$36,768.05. On the other hand, the field for expansion appears vast; according to the information supplied the Government, the number of potential members is no less than 2,400. Moreover, the annual meeting authorized payment of a dividend of 2½%, while reserve for bad loans amounts to \$1,207.80. The expense of operating this Credit Union for a year is modest, \$213.76, in which sum the premium for the security bond and the supervision fee of \$10 are included.

On March 26, St. Augustine's Parish Credit Union, of Pittsburgh, Pennsylvania, reached the end of its fifteenth year of existence. It began in a small way with twenty-two members, who contributed \$77.75, all told, to the new corporation. At the end of the last calendar year, on December 31, 1949, this Credit Union had no less than 1,075 members, while the assets had increased to \$247,993.54.

In the 15 years of its existence St. Augustine's Parish Credit Union has loaned members \$783,039.29 and only \$18.52 of this sum has proven uncollectable. The last annual meeting voted a three per cent dividend on shares.

This Federal Credit Union operates in a parish conducted by the Capuchin Fathers.

Catholic Action Not Unitarian

IN India there exists a "Committee of Catholic Action of the Catholic Bishop's Conference for the Clergy and the Laity." In a recent issue of its official quarterly, *Catholic Action*, the following question and answer, of interest also in our country, were published:

"Q. Where a Catholic Action Association has been formed in a Parish, is it permissible that Catholic Action activities, e.g., St. Vincent de Paul Society, should function independently of the Association?"

"A. Writing to the Bishops of Argentine on 4th February, 1931, Pius XI said: "Alongside of this great organization, which may be termed

official Catholic Action, there are, as we have seen, other associations devoted to spiritual formation, charity and good works... Each in its own way is invaluable in the preparation and support which it can and must provide for action."

"Catholic Action can be run on parallel or on converging lines. In the former case it stands aside as a special organization by itself. All existing associations continue their work and are considered as auxiliaries. This is the answer to the question. In the latter case it means the coordination of all the existing associations as it has been explained in our last issue when we spoke of 'Catholic Action through Coordination'."

SOCIAL REVIEW

Catholic Social Action

A PRINTING press, which for six years during the penal days persecution published secretly at Birchley, Lancashire, books and pamphlets, has started again. A group of priests and laymen at Birchley, working on a no-profit basis, have revived the press because, they say, the need for good Catholic literature and propaganda is as great today as when the old press began.

Because the old press dispensed, for security reasons, with an imprint, only nine books have been traced to it. The founder is believed to have been Roger Anderton, who gave four of his six sons to the priesthood and three of his four daughters to religion.

Profit-Sharing

THE policy which is intended to modify the pure wage system, profit-sharing, has reached Venezuela, where it is governed by the basic Labor Law of July 16, 1936, as amended December 17, 1938, May 4, 1945, and November 3, 1947. According to this law, every business concern is obliged to distribute among all its workers at least 10 percent of the net profit which it may have obtained at the end of each fiscal period, but in no case shall the participation of the individual worker exceed 2 months' salary or wages.

Profit is considered to be the amount remaining after deducting from gross receipts: (1) Expenses, (2) 6 percent of the capital (representing legal interest), and (3) 10 percent of the remainder as a reserve fund. What is left constitutes "profit" for the purpose of calculating the annual amount due the employees and laborers. At least 10 percent of this "profit" must then be distributed. The distribution of profits must be made within two months following the close of the firm's fiscal period.

Labor Taken to Task

WITH the advance of labor as a powerful political and economic force in American society, it has acquired new and widespread responsibilities, A. H. Raskin, labor editor of the *New York Times*, told a conference sponsored by the New York State School of Industrial and Labor Relations at Ithaca earlier in the year. But "there has been regrettably little evidence that labor is eager to re-evaluate its traditional policies in the light of its expanding power and social trends," he added.

"The same old cliches still prevail in labor's thinking, and the iconoclasts who rise to challenge them are likely to find themselves smashed before they get to the

graven images . . ." To fulfill the responsibilities that go with its present position, labor "will have to banish every element of parochialism in its thinking." The time is at hand, Mr. Raskin asserted, when labor must "let a little fresh air into its own thinking" before it condemns as "stuffy" every philosophy other than its own.

Labor Monopolies

A NEW YORK attorney, T. R. Iserman, has urged the Senate Judiciary Committee to attack labor monopolies by forbidding industry-wide or joint bargaining covering competing employers. Testifying on S. 2912, the bill to apply anti-trust restrictions to labor unions, Mr. Iserman said the proposal dealt only with one aspect of the problem by seeking to limit the abuse of union monopoly power. He recommended a prohibition against a single union or a group of unions representing competing employers in collective bargaining. At the same time, he would forbid competing employers from combining for bargaining purposes.

A spokesman for the National Small Businessmen's Association also testified and asked that the anti-trust laws be rewritten and that monopolistic practices be outlawed whether engaged in by employers, unions, or combinations of employers and unions.

Farm Income Receding

IT appears that the present year, 1950, will be the first of less-than-parity prices for farmers since 1941. This forecast is another demonstration that farm prices are the most vulnerable spot in the nation's economic armor. "The trend in farm prices," the *New York Ruralist* writes, "is showing again that they go down first and go down fastest. And, of course, farm income is riding down with the trend in prices."

With the third year of the same trend lying straight ahead, we are forcibly reminded that sharp blows to farm income in 1920-21 started for farmers 20 years of hard times. The depression of 1929 saw farm income further reduced—by two-thirds within a few years.

Hence, says the farm journal mentioned, "we should be fully aware of some of the results. Our stubborn problems of erosion and lost fertility are in part a heritage of depression. We were eye witnesses to the way in which farm living standards were ground steadily downward until the life blood of new income set farm families on the upward path. Will the present continuing trend leave farmers again unable to buy what they need in products and services from the city—for farm production and for farm living?"

Labor Education

THE American Federation of Labor convention at St. Paul voted to establish within the Federation a Department of Education. This would bring into closer working relations and service the functions of the Workers' Education Bureau which was established more than a quarter of a century ago.

In the previous years the grant to the bureau had been generously increased, but it was felt by a committee which made a special study of the problem, as well as by the Executive Council and by the convention, that the problem of workers' education deserved a department of its own.

Handcrafts

A REPORT from Halifax, N. S., states that the Handcraft Center operated by the Department of Trade and Industry, is enjoying the busiest season in its history. Weaving is the center of attention at the time, with 23 persons from various provincial communities enrolled in four two-week classes of instruction. The student weavers already have received training in field classes conducted in their home towns by handcrafts division instructors. The advanced instruction at the Handcraft Centre will train them for production to add to their income or for use in their homes, Miss Black said.

Classes receive instruction in the weaving of linens, tweeds, rugs, drapes and upholstery materials. Two of the weavers are young fishermen from the community handcraft project at Little Dover in Nova Scotia.

Pacific Conference

SOMETIMES this month—if contemplated plans are adhered to, the first South Pacific Conference will be held at Suva, Fiji Islands, under the auspices of the South Pacific Commission. It is intended that native representatives shall participate in it from Papua, Australian and Dutch New Guinea, New Caledonia, U. S. Samoa and West Samoa, Fiji, the Ellice, Tokelau, Cook, Gilbert and Solomon Islands, Nauru, French Oceania and New Hebrides. The Kingdom of Tonga will also be invited to send an envoy.

According to a statement from Commission Headquarters at Noumea, the primary aim of the Conference—which has advisory powers as an auxiliary body to the Commission—is to make it

possible for the local inhabitants and their institutions to become associated with its work.

Since the native representatives will be almost entirely inexperienced, it is necessary to keep agenda items simple and "down to earth." Suggestions include the discussion of village sanitation, subsistence crops, the improvement of fisheries, co-operatives and the care of the land. The Fijian, Polynesian and Micronesian peoples are quite competent, it is said, to play their part in joint action of this kind; but it may not be easy to get really suitable delegates from the Melanesian peoples—including those of New Guinea and the Solomons.

Gambling

THE prevalence of gambling in society indicates a loss of moral balance to exist among the people. They seek gain without the application of serious effort, and spend what they may gain regardless of moral considerations. Public authority is, therefore, in duty bound to suppress public gambling. In a report to the people on his first year in office, Governor Stevenson of Illinois pointed to gambling as one of the most stubborn problems of his administration. Under Illinois laws the governor's powers to cope with it are greatly limited. The governor asked public support to wipe out gambling.

Intensive drives against slot machines have been made by the governors and attorneys general in *Iowa* and *Minnesota*. Other developments include formal action by the *National Association of Attorneys General* at its annual meeting, in urging more stringent control of communication services that may be used for transmission of racing and other sporting results. In *Idaho* and *Montana*, where slot machines are legal, the governors have asked they should be outlawed.

Mechanization of the Farm

THE rotary hoe is fast being classified as essential equipment in north Mississippi County, Ark., cotton and soybean production, according to *Mid South Cotton News*. The rotary hoe is a mobile series of spike-toothed wheels, each about 4 inches from the rest. Made in two and four-row sections, they are easily pulled by almost any kind of tractor. They are used to break a crust of earth into small pieces so that cotton and soybeans can make a good stand. Too, the rotary hoes destroy small grass and weeds.

The implements are said to be popular in spite of the fact they are often used only one time a year, and add to the farmer's already high overhead expenses.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

XII.

The Scope of the Demonstration is Changed—A Little

AS I returned from that meeting, I became aware that the more I reflected upon it, the more the solution we were trying to find for our problem, good as it might look to the men, did not satisfy me. I had not revealed my misgivings to the meeting. I did not want to cause any uneasiness and confusion. This procedure of the State Committee of Defense looked mischievous to me. I was struggling to clarify my view of the situation. Clearly the same ill wind was now blowing from Springfield, as had been blowing already for some time from the outlying districts, as mentioned in the preceding chapter. Were the two elements in collusion against us? Anyway the Defense Committee should know us better; and yet they had made bold to fling down the gauntlet at us. Now, if we would kowtow to the Committee, as planned; advertise that its speakers were coming to teach us lessons in patriotism (that was really to what it amounted); and that we would meekly sit at their feet and drink in their precious lessons:—that, no doubt, would please the Committee and attract our assailants to the meeting. But it would stultify us, we would stand before them all, self-confessed of our inferior patriotism, and make the elements from the hinterland still bolder. That solution was out of question.

However that communication from the Defense Committee suggested another interpretation without doing violence to it. We could assume it to mean that the Committee wished to warn us to put on our own Demonstration in time, lest by waiting too long we might draw upon us still more suspicion. Nobody could reasonably object to that interpretation. In all the neighboring places they had held their Demonstrations of their own initiative, why should not we? We could simply make the reception program, as planned, the Demonstration itself. That looked easy enough,

provided we secured a good speaker for our program; nobody would be the wiser for it. The speakers of the Committee could then be present as judges, to decide what brand of "loyalty" we "demonstrate". That done, they could by their speeches advise us how to improve its quality.

Mr. Worman, our committee of one on publicity, could publish this precious bit of news and have it published in the papers of the neighborhood, as much as possible in the words of the letter from the Committee, without any comment. Let the readers do their own interpreting; an easy guess what meaning they would put into the words of the letter. If their interpretation did not agree with ours, that was not our fault. The information given through the papers would stir up interest and bring the right crowds to Teutopolis; and we would put on the Demonstration for the enlightenment of both parties, the Defense Committee and our assailants from the backwoods. Naturally this change in our program could not be emphasized; to do so would cause diversity of opinion and dissension in our ranks. We had to preserve a united front. And, no doubt, it would irritate those in the camp of our opponents and provoke antagonism. There was no reason for that. This latter plan looked decidedly better than the former. No one could blame us for our procedure. We had been challenged and we accepted the challenge with all its implications. Our assailants got what they demanded, and it gave us the best chance to show our true colors. The plan looked good to me, and I did retire with some satisfaction late that Saturday night, or was it already Sunday? I felt that I needed a few hours rest for a schedule of strenuous work for the coming day, Sunday. That very Sunday I announced to the people what was coming. We needed publicity. I wanted to get the people interested in the Demonstration and to talk about it. Upon request, the same announcements were made by the Rev. pastors of the neighboring parishes.

The Program is Forming

My Sunday work done and refreshed by a little siesta, I felt fit to commence working out the details of the changed program for our Loyalty Demonstration. I started with the extra speaker. I called up Father Munday, pastor of Newton, Illinois. (He was the son of the Mr.

Munday who had been one of the directors of the Lorrimer bank in Chicago before it was closed. Mr. Munday was made the scapegoat for the bank debacle and sent to the federal prison in Leavenworth, Kansas.) Father Munday was an able speaker and had a reputation as such. But he answered with regret that he had already an appointment for that day in the southern part of the state for such a purpose; and requested me to postpone our Demonstration for a week. Yet this could not well be done. The Committee of Defense had set the date, and I did not deem it advisable to change it.

My second choice was the Rev. Joseph C. Meyer, O.F.M., a young professor from the college. He was an eloquent speaker. The only reason why I hesitated to ask him was because I knew that he was teaching many classes during the week and I wanted the topic of the speech limited to: Patriotism and Catholics. He might not find it possible to prepare in so short a time a speech for such an important gathering. Fortunately I was in a position to give my young confrere considerable aid. Not more than a week or two before, a friend of mine had sent me a copy of a truly inspiring oration by an eastern congressman on that very topic: Patriotism and Catholics. Realizing its value, I had preserved it. Equipped with that speech, I went to the college to consult the Rev. Rector on my program and to see what other help I might be able to obtain from the faculty members. The Rev. Rector wholeheartedly approved of the program. But when I tried to enlist his personal cooperation to carry out the program or enhance the meeting with his presence, he positively refused, declaring that he was too nervous to bear up under the strain. Yes, he was perfectly willing to let us have Father Joseph, O.F.M., as speaker, and Father Thomas Ruste, O.F.M., with the college orchestra, provided the two were willing. The Rev. Rector sent for them. I knew them well. Both had been students under me during their College years. They soon appeared and I explained my errand to them. Father Thomas accepted at once, but Father Joseph hesitated for reasons already mentioned, too much work and time too short to measure up to the occasion. I said: "Look here, Joe," as we all called him familiarly, "at this Godsend", and with that I handed him the speech I had brought along. As he read on, his face lit up with a smile and he responded: "That is a Godsend; I accept the

speech." I said: "Thanks, boys, that is a relief for me."

The next day I called up a few young ladies of the parish, who were known to be experts at needlework. We discussed the Service Flag and sketched it. The young ladies promised to do their best. I had no doubts about their success. I had likewise taken the responsibility for the flag pole. For that I approached Mr. Harry Osthoff. He had moved into Teutopolis with his aged parents from a farm at Bishop Creek; and I had been told that there were some remarkably tall and slender saplings on his timber land. Harry pledged himself that in due time he would have the flag pole in readiness, a pole at least seventy feet long, all in one piece. We were making good progress. Finally it was time to look into the publicity problem, by no means the least. I went to see Mr. Worman of the Press. He always did a good job. He had already decided that we must be first to publish the notice from the State Committee of Defense; if the neighboring papers should get the lead on us, they would be apt to distort the information. Then we agreed that the notice should be made, as much as possible, in the words of the letter from Springfield without any comment on our part. The news would be interesting enough in itself; and we could safely leave it to the other editors and their readers to make their own comment, interpretation and speculation.

Publicity

In its next edition of April 4 our local Press commenced to advertise the Demonstration; also the neighboring papers brought the notice of the coming event. In its "Church Column" the *Press* of the same date carried this additional information: "In the vestibule of the church may be seen a Roll of Honor, artistically penned and beautifully framed, giving the names of our soldier boys in actual service, either on the front in France or in the camps.

"Above, in the middle, is the Great Seal of the United States; to the right is Old Glory, to the left the Union Jack. Underneath is written 'Remember in your prayers the young men in the service of our country.' Then follows the roster of our boys in service, to which is added the name of Major Plassmeyer, because he is the brother of Rev. Father Theodosius. Below these names is the motto: '*Pro Deo et Patria*' (for God and Country). In the lower left corner is the

Papal Flag and in the right corner the Star Spangled Banner." It was likewise stated that the *Press* of April 11 would bring the complete program of the Demonstration.

This information of the *Press* of April 4, I followed up, on Sunday 7th, with the subjoined announcement, as found in the Announcement Book of the parish:

"A demonstration of loyalty and patriotism.—Next Sunday at 2:30 p.m., will be a mass meeting of the whole parish and the entire neighborhood in our Society (parish) Hall for the express purpose of declaring publicly our loyalty to our country.

1. Needed for our protection. Many German-Americans are suspected of disloyalty to our country, even of plotting against our government. Remember what happened to us a year ago—the investigation by Mr. W. H. Kerrick. To what extremes such suspicions may lead, we learn from what happened in Collinsville, Illinois, about a week ago (a mob had grossly abused a man with a German name).

2. Similar meetings have been held in our neighborhood, Altamont, Dieterich, Newton, etc. We are expected to do the same.

3. This demonstration will take the place of our regular Sunday afternoon devotion; it may safely do so, since love of God and of country are twin virtues. No admission charges.

4. Program:

a. Dedication of Service Flag.

b. Patriotic speeches by first class speakers, college orchestra, singing of patriotic hymns, raising of flag, etc. It is of importance that you all attend. Come and bring your friends."

On April 11 our *Press* brought its advertising program to a climax. It was the last edition before the Demonstration. In first place came this bit of catchy news:

Old Glory's Day at Teutopolis

Following the instructions of both the federal and the state government, Teutopolis displayed conspicuously our country's colors all day Saturday, April 6th, 1918.

Early in the morning flags of all sizes were mounted high and low everywhere, on the church steeple, on the friary, on the school, on the parish hall, on the college; in fact, on all the buildings along the national highway and along the streets.

Precisely at 9:00 a.m., the whistle of Siemer's

mill, under full pressure of steam, joined the ringing of the ponderous church bells. The whistle blew and the bells rang powerfully, with intervals, for fifteen minutes. Anyone who saw Teutopolis on Flag Day, had to confess: "Why Teutopolis is full of loyal American citizens!"

This was only a prelude of what will be demonstrated next Sunday afternoon at 2:30. Come and be convinced.

Then followed the final announcement of the Loyalty Demonstration.

Big Loyalty Demonstration

Dedication of Service Flag next Sunday, April 14, at 2:30 p.m., in Society Hall, Teutopolis, good speakers engaged, elaborate program.

Next Sunday afternoon the citizens of Teutopolis will have an opportunity to pay their respects to the colors at the big flag raising to be held that day. A flag pole seventy-five feet high and a flag twenty by thirty feet will be provided for the occasion. At the same time the Service Flag of St. Francis congregation will be dedicated. The ceremonies for the dedication will be held in Society Hall and are in charge of the Liberty Loan committee. An inspiring program has been arranged and good speakers will address the audience. The college orchestra will furnish the music and the entire assemblage is requested to join in singing our national hymns. A big enthusiastic meeting is anticipated. It will be a splendid occasion to show the world that Teutopolis and the surrounding country are standing squarely behind the boys in the trenches. United we stand for victory. Be there and bring your friends and neighbors.

Finally the detailed program.

The Program

1. Opening of the meeting by the chairman, Mr. Joe Pudenz.
2. The Flag of Victory (March) F. von Blon, College Orchestra.
3. Address of welcome. Mr. Ben. Weber, city mayor.
4. The Star Spangled Banner (Song), Francis Scott Key. Assembly.
5. Dedication of Service Flag and an address on the Loyalty of Teutopolis, Rev. Theodosius Plassmeyer, O.F.M.
6. Social Life (March) J. Boehme, College Orchestra.

7. Patriotism, Address by Rev. Joseph C. Meyer, O.F.M.
8. O Columbia the Gem of the Ocean (Song). Assembly.
9. Address by the Hon. Harry S. Parker of Effingham.
10. High Pride (March), J. Heed. College Orchestra.
11. Address by Edward B. Schneider of Saline, Illinois.
12. My Country 'tis of Thee (Song). Assembly.
13. Boy scouts (March). P. Henneberg. College Orchestra.

All citizens are requested to display national colors on Sunday and also to decorate their homes and places of business.

CHAPTER XI

The Demonstration

The dawn of Sunday, April 14, unfolded over Teutopolis, holding forth the promise of a beautiful day. All day a gentle breeze stirred the leaves of the maple trees that flank our streets; all day a glorious sunshine fell from an almost cloudless sky upon the far-flung fields of Effingham County, quickening the fresh and abundant crops of Spring. Everything was in readiness for our memorable Loyalty Demonstration: the hall, the flags and the tall flag pole, proudly projecting high over Society Hall, the band, the speakers and all. Fully an hour ahead of time, the first visitors appeared, their numbers increasing until they came pouring in. They arrived in automobiles, surreys, buggies and on horseback. The horse-and-buggy arrivals pleased me particularly; they revealed that our publicity had reached the element we desired so much to be present, the population in the off-districts. Some of our school boys, impressed by such a large number of automobiles as they had never seen gathered together, undertook to count them. They counted four hundred on Main Street; but they saw so many more parked on the side streets, that they quit in despair, leaving out of the count all other conveyances and the saddle-horses.

As I went over to the hall, accompanied by a few Fathers, we found a large number of people, steadily increasing, standing outside. They were unable to obtain admittance. As we came onto the stage, there were the usual introductions and hand-shaking. There were present the two speakers sent by the State Committee of Defense; some

of the parties that seemed to feel entitled to sit on the stage, I did not know. The hall was packed, all standing space being occupied; a goodly number of our "censors" were conspicuous in the audience. When the clock in the church tower struck 2:30, our chairman, Mr. Joe Pudenz, a man of few words, arose to open the meeting.

Chairman: "Rev. Fathers, ladies and gentlemen. I am overwhelmed and embarrassed by the large number assembled here this afternoon. I am, indeed, sorry that so many are excluded from this meeting for want of space. Since we have a rather lengthy program ahead of us, I shall not delay you with a speech. We have, indeed, been fortunate to engage the College orchestra for this celebration. The same will greet you with its first piece."

The College Orchestra: Conducted by Rev. Thomas Rust, O.F.M., the orchestra played the Flag of Victory, by F. von Blon.

Chairman: "Thanks, Father Thomas, for the classical music. That is what we expected from the College orchestra. Now, ladies and gentlemen, you will have the pleasure to hear Mr. Ben Weber, our Hon. Mayor. No doubt, many of you know him on account of his extensive business relations. He will welcome you in the name of our little city of Teutopolis. I introduce to you Mr. Ben Weber."

Mr. Ben Weber: "Rev. Fathers, Mr. Chairman, ladies and gentlemen. Our chairman claims that he feels embarrassed at the sight of this thronged hall. Well, I am so confused that I do not even know how I feel. However, it is an encouragement for me to know that I have a companion in my distress (laughter).

"My friends, I want to assure you that I decidedly consider it an honor and a pleasure to appear before you at this impressive gathering. I am here in my capacity as city mayor to welcome you, one and all, in behalf of all our citizens of Teutopolis. We are happy that you have come in such large numbers. We welcome you to our little city; we heartily welcome you to this celebration; we most heartily welcome you to all that we in our humble way may be able to offer you.

"We meet here today, as you all know, upon the express bidding of our State Committee of Defense; and the purpose is to declare publicly and solemnly, in a mass meeting, our loyalty to our country. Under present circumstances such declarations are encouraging, and we are glad that

we are succeeding in realizing that purpose. Everything is in our favor. We are blessed with a beautiful spring day, and everybody seems to be interested. The State Committee on Defense has honored us by sending two extra speakers. Teutopolis has done its best to measure up to the occasion. We have made a special effort to arrange a program which we hope will be not only interesting, but also an inspiration, to every visitor. As directed from Springfield, we have invited all our neighbors. And as I look over this vast gathering of men and women, so many of you coming evidently from distant countrysides, I realize that you have accepted our invitation and that all the people of this wide community are interested in this opportune demonstration of loyalty. On account of all this, we of Teutopolis have reason to feel happy and proud today.

"Furthermore, I am convinced that, as our papers will carry the report of this celebration to Springfield and Washington, our representatives and our Government will feel gratified and convinced that they may safely rely on our loyalty. And what about our boys? They are making the real sacrifices. On the far-away and bloody battle-fields of Europe they are staking their very lives in the defense of our beloved Country. How the news of this mass meeting will gladden their hearts, because it will convince them that their home folks are not only remembering them, but are backing them up for victory a hundred per cent.

"Finally, let us hope and pray to God Almighty that men may cease this insane carnage, that our country may aid in bringing about a just and speedy peace, and that our boys may soon return to us, so that we all can devote ourselves again to the pursuits of peace and happiness" (hearty applause).

Chairman: "Well done, Mr. Weber. Thanks. This should make our visitors feel at home with us. I see the program calls for the Star Spangled Banner. The whole audience will arise and join in the singing. Father Thomas with his orchestra will give us the lead."

The Star Spangled Banner: By the College orchestra and the audience.

Chairman: "It gives me special pleasure to introduce to you the next speaker. He is well known. At least I have known him for many years. We used to be fellow students of Old St. Joe's. He has spent many years in Teutopolis; for the last six years he has been our pastor and has always

mingled freely with us people. We call him Father Theodosius; outsiders know him better as Father Plassmeyer. He will first dedicate our service flag and then address the meeting on the Loyalty of Teutopolis. I introduce to you Father Plassmeyer."

Father Plassmeyer: "Mr. Chairman, Rev. Fathers, honored guests, ladies and gentlemen. Before we continue with our program, I would request your attention for just a moment. I wish to make a few explanatory remarks in reference to the service flag of this parish, which you see here displayed. Then I shall bless the same according to the simple ceremonies of the Ritual of our Church. Moreover, after I shall have dedicated the flag, I would beg you to allow me to voice the one predominant sentiment that animates us all this afternoon,—the sentiment of loyalty, especially the loyalty of Teutopolis.

"When scarcely a week ago I was requested by the local committee to cooperate with them to arrange the program for the present celebration, and to accept the dedication of our Service Flag as my part, I gladly acceded to the request. And, since I have not only as a priest lived amongst these Teutopolis people for many years, but have now for six years been their pastor, I considered this act of courtesy well timed. Naturally the first thing we needed was the flag itself. Thanks to the efficiency of our young ladies at needle work, here it is. It is a hand-made, a 'made-in-Teutopolis' flag. The emblem in the center is a monogram consisting of the letters Y.M.S.C., meaning Young Men's Social Club. It was put on the flag, because our boys belonged to that club before they enlisted under the Stars and Stripes, and we wished to show our respect to an organization that was always dear to them. The monogram is encircled by eighteen stars indicating the number of our boys in actual service. The Gold Star stands for Albert Eggerman, who died recently in the Great Lakes Naval Station. The eighteenth star represents my youngest brother. He graduated from West Point nine years ago and has already for some months served "somewhere in France" as Major in our regular army. The letters, 'S.F.T.', at the bottom read: 'Service Flag of Teutopolis.' Hereafter the flag will grace the vestibule of our church, as does the Roll of Honor of our boys. Both are to remind the worshippers, as they enter, to remember our boys in their prayers. So much about the meaning of the flag."

(To be continued)

Book Reviews

Received for Review

Weedon, Harry. Pilgrim's Guide to Rome, Prentice-Hall Inc., New York, \$2.75.

Osgnaich, Augustine J., O.S.B. Must it be Communism? Joseph F. Wagner, New York.

Burton, Katherine. The Great Mantle, The Life of Giuseppe Melchiorre Sarto, Pope Pius X; Longmans, Green and Co. New York, \$3.

Roemer, Theodore. The Catholic Church in the United States; Herder, St. Louis, \$5.

Reviews

Garrigou-Lagrange, Fr. Reginald, O.P.: The Mother of the Saviour and Our Interior Life. Tr. into English by Bernard J. Kelly, C.S.Sp., D.D. 338 pages. (Herder Book Company, 1948) \$4.

EVERY reviewer, I think, longs for a book which he can be enthusiastic over. The present volume is exactly such, for it is a book to be relished, to be read and re-read, then meditated upon. The re-reading can be in short selections or in its entirety, and each time the reader will be gratified, and grateful to Father Lagrange for his wonderful care in applying his extraordinary gifts to write a book truly great about the Mother of the Saviour! Part I treats of *The Divine Maternity and the Plenitude of Grace*; Part II, *Mary, Mother of all men: Her Universal Mediation and our Interior Life*.

I would like to offer the suggestion that the book be read rapidly the first time in order to be impressed with the brilliance of the glories of Mary, as we might look at the panorama of a rich city shining in the sun, later more slowly, as we might view in particular each of the marvels of that fair city. For Father Lagrange has brought together in the most admirable way the wealth of revelation and tradition concerning the Blessed Virgin, and the information which theologians through the centuries have collected. But he has presented this knowledge with such unction, that, without taking the edge off dogmatic distinctions, the texture of his writing has a warmth of devotion that enkindles love for Our Blessed Mother, while it informs the mind concerning whatever the Church teaches concerning The Mother of the Saviour.

This fine book is especially useful now, when courses are being offered in several places, as here at Regis College, Denver, in "Theology for the Layman," which go beyond the catechism in instructing Catholic men and women in their Faith. Knowledge of all that the Church teaches concerning Mary is one of the most interesting treasures we can possess.

Fr. Lagrange does not mar his writing by an all too frequent approach to the Faith which was current particularly a short time ago, that of answering objections of non-Catholics; he rather aims at presenting the beauties and truths of Catholic theology. Only occasionally, as on page 199, does he begin a consideration by "objections of non-Catholics". On page 202 he chooses a rather inept quotation from St. Thomas Aquinas; but the reader will smile indulgently here,

as also when he rather clumsily and ponderously tries to make the blemishes in St. Thomas Aquinas appear as beautiful in dealing with the Immaculate Conception (page 66), or a mistake in knowledge of physics (page 99 and 100); and if a mistaken loyalty overleaps logic when he forgets that he does not have to prove Aquinas to be infallible (a gift which he did not have). The reader will be mindful of the many light and profound reflections gracefully applied to everyday life which are scattered throughout the entire book. Not everyone will agree that knowledge and love of Mary (like "all of Gaul") is divided into three parts (preface, pages 67, 87), but will recognize that some souls grow in love and appreciation of Mary from early years to old age,—and that is what this volume will assist all to do!

The book concludes with a short, but very fine, discussion concerning St. Joseph, the Foster-Father of Jesus. This section apparently is an adaptation of the excellent article of M. A. Michel in the French Dictionary of Catholic Theology.

The Translator has done a fine piece of work, and is to be congratulated. Wisely he has made the book more useful to all readers by giving the translation (or the sense) of Latin passages for those unacquainted with Latin. He has done a great service to all classes of Catholics, and will undoubtedly be the means of making Our Blessed Mother and the Mother of the Saviour better known and loved!

(In later editions the publishers can remedy their oversight and provide a carefully prepared index, and put in the question mark which was omitted on page 324, line 30.)

JOHN JOLIN, S.J., PH.D., S.T.L.

Morrow, Most Rev. Louis LaRavoire, D.D. Bishop of Krishnagar, My Catholic Faith, Published at My Mission House, 1324 52nd St., Kenosha, Wisconsin. \$3.00.

Bishop Morrow has published many religious books and pamphlets. This work is a very diversified exposition of the Catholic Faith. Its three divisions are: What To Believe; What To Do; The Means of Grace. Using the Catechism prepared by the Confraternity of Christian Doctrine, the author has by copious pictures and other excellent devices elaborated and elucidated both the doctrines and moral aspects of Catholic truth. A rich sourcebook is the result that will be invaluable for study clubs and inquiry classes. Converts should have their own individual copies and all Catholic homes should possess it among their references. Highly to be commended is the author's patient application of Catholic principles to knotty moral problems over which the modern world is so confused. Because of the excellent table of contents and elaborate index, points of discussion or dispute can be instantly located. And this book of over 400 pages in double column, with 212 half page illustrations can be had for \$3.00.

W. J. O'SHAUGHNESSY, S.J.
Regis College, Denver

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Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

VOLUME FORTY THREE

THE current controversy over government aid to parochial schools serves among other things to emphasize again the Catholic contention that education is not simply a secular pursuit and cannot be divorced from religion and morality without grave harm to the individual and society. Strictly speaking, education cannot be neutral; if it does not lead to God, it leads away from Him.

Catholics generally subscribe to this position in reference to education. Do they adopt the same attitude toward a secularistic press? It would seem not, although an unreliable press is capable of as much mischief as unwholesome education. In fact, the good effects of Catholic education are to a great extent neutralized, unless we have an adequate Catholic press, and what is of prime importance, an appreciative Catholic reading public.

It was the same spirit, therefore, which inspired the Verein to become, on the one hand, an acknowledged champion of Catholic education, and on the other, a strong advocate of a Catholic press. It is traditional with our organization to regard education and the press as correlative pursuits. In the spirit of this traditional attitude, the Central Verein over forty years ago founded its official organ, *Central Blatt*, now known as *Social Justice Review*. It was recognized at that time that social and economic problems were being considered in the light of nineteenth Century Liberalism, which had

divorced all human conduct from religion and morality. It was to counteract this pernicious philosophy and to show the way to a Christian social order that *Central Blatt* had dedicated its pages.

This issue of *SJR* initiates Volume 43. Who will gainsay that the progressive deterioration of morals in private and public life makes publications like ours even more necessary today than forty three years ago? Gone into well nigh total eclipse is the natural law and the law of nations. The repudiation of religion and of the existence of an Absolute is now almost complete. The secular press ruminates in a moral vacuum, a blind leader of a blind world.

The times cry out for a clear and forthright declaration of moral principles. They demand a true analysis of society's many ills and the application of a solution based on the teachings of Christianity. All this the columns of *SJR* have faithfully tried to achieve. That we have correctly gauged our purpose and responsibility is assured by the acknowledgments received from time to time from our readers, both clerical and lay, who are interested in the Social Apostolate. We are told that the quality of *SJR* is such as to permit a much wider scope of influence. But this rests rather with our readers and the members of the CV, than with ourselves. It is almost the rule that he who bears the vital message must clamor for a hearing. Our review seems to suffer such a plight.

Pleading a Worthy Cause

IT were desirable that the highly informative monthly letter, addressed to the *Catholic Action News* of the Diocese of Fargo, by Most Rev. Bishop Aloysius J. Muench, Regent, Apostolic Nunciature and for three years the Representative of the Holy See in Germany, should be widely circulated. Having observed conditions over there for so long, Bishop Muench raises his voice to support those Americans who have the welfare of the expellees and refugees, who are crowded into Western Germany, in mind.

"It does honor once more to the sense of human decency of the American people," he writes "that their sympathy for these have-nots has become aroused. Indeed, one would have to have a heart of stone if one did not feel for these poor people. The facts now reveal that, by and large, they were not sympathizers of the Hitler regime. For the most part they are little people, laborers, farmers, shopkeepers, clerks, office workers who can hardly be charged with responsibility for what happened under Nazism. Nor could they have prevented what actually happened."

Continuing, Most Rev. Bishop Muench says, what still not a few people prefer not to know, "that by this time eyes have been opened as to how helpless common, ordinary people are under a regime of terror. And if they had been responsible, the penalty of losing everything, land and home, shop and store, is beyond all measure excessive. The worst criminal in our land is never punished with forfeiture of everything he owns and with exile. Certainly the aged and the sick, women and children, who make up more than half of the twelve million expellees in all Germany, cannot be held accountable for what took place. Therefore, the sympathy that is shown these hapless, homeless people is not misplaced. Rather it becomes a Christian duty of charity not to turn a deaf ear to their cries for aid."

Moreover, as the Bishop states, "the problem is of such proportions that it may be called problem number one for the Western powers in Germany." In this connection the writer points to Msgr. Edw. E. Swanstrom's graphic account of the problem after his tour of inspection of relief installations in Europe, which has been published in book form.

When Frau Dauber had obtained a home with the Ursulines at Breslau, she considered herself secure for the days of her old age. However, in June 1947, she was forced to leave her abode in the Convent, a homeless exile.

"Some of the few articles I tried to carry with me were taken by the Poles before I left," she has written us. "After a terrible railroad journey of eight days we reached a camp where we remained for three weeks before we were again ordered to move on. This time we reached a village where sixty of us slept on the floor of a dance hall. And thus it went on for two months, until at last my son-in-law removed me from the Russian zone. After three days of a difficult and hazardous journey we reached the American zone."

All of her children are also refugees and unable to grant this good woman, now seventy-seven years old,

much help. She is before all in need of underwear and bed linen. It is quite characteristic of this type of German that she should express the wish for "a few aprons." She closes her letter with the statement: "I am now sheltered in a small attic room and am happy to be living under more orderly conditions once more."

The local "Curate for the Homeless," which means exiles, verifies the correctness of the old lady's communication.

Our own experience proves correct the statement by CARE that "sheets and blankets are urgently needed by the millions of refugees in Austria, Germany, Italy and Greece who had to leave everything behind." We still receive requests for food, particularly from the Russian Zone of Germany. Most requests today, certified by pastors and Caritas agencies, are for underwear, clothing, blankets and household linen. The CARE blanket package is particularly well adapted for the purpose it is intended for, inasmuch as to two 100 per cent woolen blankets are added, heels and soles for men's and women's shoes, thread, etc., etc.

The distress is apparent; the packages are available, but we are feeling the lack of funds. The latter circumstance makes itself particularly felt in regard to requests for food from Eastern Germany. For a long time it was difficult to send packages into that zone. For several months past CARE has been prepared to furnish a meat package, price eight dollars and twenty-five cents, the contents of which would prove a god-send to a family of undernourished refugees.

Every European mail proves the need of continuing to extend relief to charitable institutions in Germany. Writing from St. Mary's Children's Home at Bonn on the Rhine, the Mother Superior, Sister M. Anastasia, assures us that two large packages of articles sent her by the Bureau were highly welcome. "These practical articles are particularly welcome and we feel doubly happy when we receive them as gifts and need not therefore buy them. Our funds never last us all month and still we do not want the children to suffer. We wish to provide them with what they need and to do so is a difficult task under present conditions, particularly so because we must do some additional building to meet the pressing demand to shelter poor, neglected and refugee children."

In his capacity as chairman of the Legislative Committee, Catholic State League of Texas, Mr. John P. Pfeiffer has, the *Southern Messenger*, of San Antonio, reports, addressed to the organization's officers and members, a plea to write to their representatives in Congress, opposing, on the one hand the Barden Bill, and on the other to the members of the Senate Committee to amend the Displaced Persons' Act in order that Germans, Austrians, and (so-called) "ethnic Germans," "who were expelled from their native lands shall be admitted to the United States on equal terms with displaced persons." Mr. Pfeiffer urges a well-organized campaign should be inaugurated for the purpose of lending weight to these demands.

Convention Calendar

CATHOLIC Central Verein of America and National Catholic Women's Union, National Conventions: Quincy, Illinois, August 19-23.

Central Verein and NCWU of Connecticut: St. Boniface Parish, New Haven, June 3-5.

Catholic State League and NCWU of Texas: Lindy, probably in July.

Catholic Union and NCWU of Pennsylvania: St. Mary's Parish, Altoona, July 21-23.

Central Verein and NCWU of New York: Holy Trinity Parish, Syracuse, September 29-October 1.

Catholic Union and NCWU of Illinois: St. Elizabeth's Parish, East St. Louis, in September.

Catholic Union and NCWU of Missouri: St. Mary's Parish, Cape Girardeau, September 10-12.

Holy Year Pilgrimages

THE Central Verein and the National Catholic Women's Union are jointly sponsoring Holy Year Pilgrimages. An attractive folder containing messages from Presidents of both organizations has been sent out to the Secretaries of all affiliated societies.

The pilgrimages, fully escorted, will be conducted through the Rounds Travel Service, Incorporated, 52 Vanderbilt Avenue, New York. Four tours are proposed, varying in price and extent. Only the first tour, extending over 53 days, will be by steamer. Pilgrims will leave New York May 17. The remaining three tours will provide overseas travel by air. The shortest tour is scheduled to embrace fourteen days of travel.

In view of our Holy Father's earnest appeal that as many as possible visit Rome this year, we urge our members to give serious consideration to these pilgrimages. Members may obtain explanatory folders upon request from the Rounds Travel Service.

Affiliation in Covington

WORD has been received from our General Secretary, Albert A. Dobie, that St. Ignatius Commandery No. 94, Knights of St. John of the Second District of Kentucky, has affiliated with the Central Verein and has already remitted payment of the per capita tax.

At one time the CV had several affiliations in Kentucky. In recent years, however, we have had no representation in this State. The affiliation of St. Ignatius Commandery, therefore, comes as very welcome news. Earl R. Zint, President of this unit, has also applied for additional blanks, giving us to understand that more commanderies in Covington might join our ranks. This favorable action is the result of a visit of the Co-director of the Central Bureau, Fr. Victor Suren, to Covington, made last December at the request of Bishop William T. Mulloy. The conviction is thus borne in, that, where the Verein is faithfully represented, its program attracts those who are of good will.

The CV and the Peter's Pence

A FEW years after the founding of the Central Verein, in 1855, a priest addressed one of our conventions and spoke on the need to assist Pope Pius IX financially. He had not long before the meeting returned from Rome, where he had observed conditions at a time when anti-clericalism was rampant all over Europe. Hence, the speaker suggested the CV should introduce the Peter's Pence; and the convention acted favorably on the motion. Almost every year since the end of the Fifties of the last century our members have been asked to contribute to this cause through their societies. Moreover, when the government of the old Papal State sold an issue of bonds, many of our members and societies purchased a number of them. There is in possession of the Bureau a letter in the handwriting of Pius IX thanking St. Joseph's Society of St. Louis for having acquired a comparatively large block of Roman bonds.

Today it is once more an obligation of filial duty to aid the Holy See financially, because the demand made on the Pope by missionaries, exiles and other victims of the war is so great. Let all societies, and as many individual members as possible, heed therefore the appeal published by the General Secretary of the CV, Mr. Albert Dobie, 26 Tilton Street, New Haven 11, Connecticut, asking for a contribution towards the Peter's Pence.

Ours was the first organization in America to establish the Peter's Pence collection as an annual feature. This was done at a time when the average workingman received a wage of one or possibly a dollar and a half a day. What a former generation inaugurated should certainly be considered a sacred tradition to be cultivated by each new generation of our members.

Committee to Consider Change of Name

IT was voted at the San Francisco Convention that a committee be appointed by the President of the Central Verein to submit recommendations for a change in the name of our national organization, and that this committee report at the forthcoming Quincy Convention.

President Albert J. Sattler has made his appointments and the following members have accepted assignment on the committee: August Springob of Wisconsin, Chairman; Joseph H. Gervais of New York; Charles L. Kabis of New Jersey; Peter Mohr of Kansas; Rev. Jacob Lenzen of Texas; Joseph J. Porta of Pennsylvania; Rev. Francis X. Weiser, S.J., of Massachusetts; Joseph P. Wickenheiser of North Dakota; August Petry of California; Cyril J. Furrer of Missouri; William F. Heckenkamp of Illinois; Dr. Gordon Tierney of Minnesota; Joseph Kaschmitter of Idaho; Charles Wollschlager of Connecticut; T. J. Arnold of Arkansas; and Rev. Victor T. Suren of the Central Bureau.

The purpose of this committee is to determine whether it believes that the name of the Central Verein should be changed, and if so, to suggest a new name to the delegates.

CV Needs Our Aid

SOCIETIES affiliated with the CV today contribute no more to it for the purposes of the organization than did the constituent bodies years and years ago. Consequently, the organization as such finds it difficult to plan new endeavors or to engage in promotion efforts.

Therefore the CV is obliged to ask affiliated societies for an extraordinary contribution. The General Secretary, Mr. Albert A. Dobie, suggests that each society allow a total of \$10 for the following purposes: Payment of secretaries' copies of *Social Justice Review*, \$2; the Peter's Pence, \$3; and \$5 for promotion purposes. With the present value of the dollar in mind, this sum, \$10 appears reasonable enough. Of course, Mr. Dobie realizes that very small societies may not be able to contribute the requested sum; but he hopes that others will supply the difference.

St. Joseph's Benevolent Society—A Local Federation

WITH 2285 members, St. Joseph's Benevolent Society of Milwaukee is one of the strongest units in the CV. It is however, as it were, a small Central Verein, inasmuch as it consists of a number of societies, founded, some of them long ago, in the old German parishes of the city. Some of the reasons for organizing this Central Society are identical with those responsible for the founding of the great parent body.

The society's latest balance sheet shows a surplus of \$456,717.51; of this sum \$244,384.66 are invested in real estate mortgages, and \$167,267.88 in War Bonds. Mr. John H. Holzhauer is the organization's Grand Secretary.

His Master's Faithful Servant

OVER two columns of the *Bulletin*, issued for St. Michael's Church of Brooklyn, New York, for distribution on Septuagesima Sunday, was devoted to an obituary on "Uncle John," whose death we announced in the March issue of *SJR* (p. 393). The article contains many interesting details of the life of this remarkable man and states in closing:

"Uncle John will be remembered by all the parishioners who knew him as an outstanding model of an active Catholic layman. At all meetings that he attended (and there were few that he didn't) he would express himself in strong clear terms, yet in such a way that he always showed respect for the opinions of others. His one purpose seems to have been to fulfill his mission upon earth, of working for others through the agencies of his Parish Church."

"Uncle John," whenever asked what his favorite song was, would reply 'See that my grave is kept green.' The many generations of St. Michael's who knew Uncle John will see to that. We will miss his familiar figure, but his memory will remain fresh in our minds for years to come and will bring to our lips the old Catholic prayer "May he rest in peace."

A Flourishing Society

IN spite of the loss of thirty-three members in the course of last year, St. Francis de Sales Benevolent Society had 1001 members on December 31, 1949. It is of particular interest to note the average age of the members accepted by the Society during those twelve months, was 26 years and two months. Proof that there may be reasons for the frequent complaint, young men could not be interested in "the old fashioned Benevolent Society" which may be overcome. Another feature revealed in the annual statement appears commendable; eighty-nine members were paid \$4,353.00 sick benefit money in twelve months.

A Welcome Life Member

OVER several decades Fr. Joseph Steinhauser, of Auburndale, Wisconsin, has been known to us as a priest genuinely solicitous about the problems of the times, as they reveal themselves in the prevailing moral decadence and the chronic social unrest. Long the pastor of a rural parish, it was in particular the effect the spirit of the age and liberal doctrines of a social and economic nature exercised on land ownership, the family and country life, received Fr. Steinhauser's attention. When the depression that followed the first World War proved so ruinous to many farmers, this priest became active in the cooperative and other movements which offered the possibility of saving the independence of the tillers of the soil. For years and years Fr. Steinhauser has continued to cultivate the so important field of rural action, meeting at times with a lack of understanding and indifference.

It is a decided pleasure therefore to announce that Fr. Steinhauser has now had his name inscribed on the roster of our Life Members. And he has not done so without stating his reasons:

"I have always been an admirer of the work done by the Central Bureau of the CV. It should be better supported. Some day the consequence of the neglect will become manifest. The powers of evil are at work here and may gain the upper hand. Too many of our people are of the opinion that by legislation those evil forces may be subdued, even though the causes that begot them are left intact."

Exactly! In vain will men strive to cure a sick society by prescribing remedies for symptoms of a deep-seated malady. A true reform will attack an evil at its roots.

A missionary among some of the poorest of the poor in India, having acknowledged receipt of a gift, continues:

"I have more than ten thousand Koli people around me, still sitting in darkness and the shadow of paganism. To them I go week after week with a small chest of medicine and look after their ailing children. Last summer a good many of them died of smallpox and undernourishment. They were given a passport to heaven. Our food position is far from satisfactory. Recently a cold wave killed the standing crops."

District Meetings

St. Clair County League Reorganized

BECAUSE a few faithful men and women remained steadfast over the years in promoting our movement in the face of odds, at times very discouraging, hopeful signs now are in evidence that a renascence both the CV and the NCWU in St. Clair County to be expected. It was a small but determined group of fourteen lay people and two priests which assembled on February 26 in St. Elizabeth's school hall East St. Louis to hear Father Suren, Co-Director of the Central Bureau, discuss the merits of our movement. The lengthy discussion was climaxed by a unanimous vote to reorganize the League, once a thriving unit but in late years reduced to inactivity by lack of interest.

Mr. Raymond J. Wheatley, elected President of the organized body, immediately proposed that the annual convention of the Catholic Union of Illinois be held this year at St. Elizabeth's Parish under the sponsorship of the St. Clair County District League. Upon the acquiescence of Msgr. Peter Engel of St. Elizabeth's, who was in attendance, Mr. Wheatley's proposal was voted on favorably. A tentative date in late September was agreed upon for this convention. In the meantime, the League has scheduled regular monthly meetings for its affiliates.

To further implement their efforts at reorganization, Mr. Wheatley and a few associates received from Bishop Zuroweste a recommendation of both of our organizations to the pastors of the Belleville Diocese. It is because of this recommendation prospects of securing new affiliations are encouraging. Quite possibly the spark of enthusiasm in St. Clair County which was not permitted to die, might eventually glow with an enthusiasm reminiscent of a more glorious past.

Philadelphia

While Fr. Henry J. Steinhagen, Rector of St. Aloysius Parish in Philadelphia, and for nineteen years the Volksverein's Spiritual Adviser, was the guest of honor at a meeting conducted in the organization's Hall, on March 8, the speaker of the evening was the Hon. Edw. LeRoy Van Roden, Judge of the Orphan's Court of Delaware County. He discussed "The Inside of the Nuremberg Trials". Together with Justice Gordon Thompson, of the Texas Supreme Court, Judge Van Roden had visited Germany and investigated certain abuses incidental to the Malmedy trials.

Members of the Philadelphia group are cooperating with the United Action Committee for Expellees (not to be confounded with Displaced Persons). Senator Anger of North Dakota has spoken several times on the subject of extending to German refugees the privilege to immigrate to our country, while Prof. Appel, known to our members in Texas and other parts of the country, is lending his aid to promote the knowledge of the injustices committed by our preventing any of the 10 million refugees now in Germany to immigrate, though many of them have relatives and friends in this country who would be willing to help them make a new start among us. The most recent meeting of the

United Action Committee for Expellees was conducted, together with a meeting of the Volksverein, on March 17.

Some of the things brought to light in these meetings prove the existence of a conspiracy directed against people of German blood, fostered in our country by racial and nationalistic groups for reasons of their own. We do not know on what premises Senator Wm. Jenner, of Indiana, based his assertion: "I am convinced beyond a shadow of a doubt that the appealing term 'displaced person' is being used for the perpetration of a gigantic fraud on the American people." But we do know the time has come when, in the name of justice and charity, men should speak out and demand at least some measure intended to remove the discrimination from which all refugees are now made to suffer.

St. Louis

Fifty delegates, representing fifteen societies, convened on March 6 for the monthly meeting of the St. Louis District League in Holy Trinity Hall. The president, James H. Zipf, introduced the guest speaker, Raymond A. Behrman of the Federal Bureau of Investigation, who spoke on the methods used by this organization in safeguarding the rights of the citizens of our country.

Members of all affiliate societies were invited to join the men of Holy Cross Parish in a Crusade of Prayer on Passion Sunday, March 26. Rev. Lawrence Chiuminatto, S.J., Director of the St. Louis House of Retreats, is scheduled to give the conferences. Rev. A. A. Wempe, Spiritual Director of the League, and Rev. Theon Schoen, Pastor of Holy Trinity, addressed the meeting briefly.

The penny collection netted \$6.75, which was given to the Chaplains' Aid Fund of the Central Bureau. The next meeting is scheduled for April 3 at St. Peter and Paul's School Hall. Rev. C. J. Martin, M. A., will lecture on the liturgy of Passiontide.

Miscellany

FORTY years ago, to be exact, in April 1910, Mr. Franz J. Knopke, of Denver, Colorado, subscribed for what was at that time known as *Central Blatt and Social Justice*. Eleven years later he inquired, would we accept from him a subscription for life against the payment of fifty dollars. An agreement was reached and from that time on, almost thirty years ago, until his recent death Mr. Knopke remained a faithful reader of our journal. An inquiry, addressed to him in 1940, brought the reply: "Yes, I still receive *Central Blatt* regularly and enjoy reading it." Who will take his place by subscribing to a Life Membership in the CV, which carries with it a subscription to *Social Justice Review*?

Few cities in Pennsylvania were more seriously affected by the great depression of 1930-1933 than Altoona, perched high in the Alleghenies. Here were located great railroad shops and when they closed down the majority of all families of the city were fi-

nancially affected thereby. Nevertheless, the societies affiliated with the Catholic Union of Pennsylvania continued their efforts and survived the ordeal of those years.

In consequence, it is possible for the State organization to conduct this year's annual Convention at Altoona, on Friday, Saturday and Sunday, July 21-23. The officers of the Catholic Union are particularly anxious this year's assembly of delegates should be as impressive as possible, and hence they urge all affiliated parishes and societies to send a substantial number of qualified delegates to the convention city.

Quite a welcome reception has been accorded the Bureau's new free leaflet, "Prayer for the Holy Year," by Pope Pius XII. In the period extending from the first of the year to March 15, about 29,000 copies of the publication have been requested by organizations and individual members of the CV and NCWU, and also by others. The leaflet is printed on high quality paper, and is of a convenient size to fit into a prayer-book or missal. An indulgence of seven years is attached to each recital of the prayer, and a plenary indulgence is granted for the daily recital for a whole month. Copies can still be obtained from the Bureau upon request.

Other of our publications sent out since February 1 were: "Catholic Education: A National Social Blessing," 4,900 copies; "The State and the People," 143 copies; "Death of the Cross," 60 copies; "The Catholic Maternity Guild; Principles and Procedure," 52 copies. Through their chaplains, the men in the armed forces received 700 rosaries, 1,300 copies of "Guide Right", and 500 copies of "Name of God." Also worthy of mention is the fact that the Bureau's service of re-mailing magazines to Catholic missionaries has been carried on quite extensively since the first of the year.

In the Philippines too, the Church suffered tremendously from the ravages of war. Only gradually are the buildings that were destroyed being replaced, among them the Central House of the Mission of the Immaculate Heart of Mary at Baguio.

We mention this undertaking in particular, because the Superior in charge has written us, "You will understand that due to the cost of building we have not been able to spend much money on books and magazines for our Library. Therefore, I am so very grateful to you for your valuable help, by sending us so regularly periodical literature and books and pray that you may be able to continue to assist us in this manner."

Contributions to the CV Library

General Library

REV. C. A. REEES, Missouri: Tenth Parish Anniversary (1939-1949) of St. Martin of Tours, Lemay, Missouri.—HON. F. M. KARSTEN, Washington: One Hundredth Report of the Public Schools of the State of Missouri for School Year Ending June 30, 1949. State Commissioner of Education, Missouri, 1949. Annual Report of the American Historical Association, Washington, 1948.—

Acknowledgment of Monies and Gifts Received

Donations to the Central Bureau

Previously reported: \$5,772.45; Theo. J. Nebel, Ill., \$2; Miss Margaret Wisman, Ill., \$1; Dr. A. W. Miller, Ind., \$25; Per Dr. Miller, Ind., \$8; R. C. Knights of St. George, Indianapolis, Ind., \$5; Quincy League NCWU, Ill., \$3.50; Catholic Kolping Soc., Rochester, N. Y., \$1.50; St. Barnabas H. N. Soc., New York, N. Y., \$1; Brooklyn Branch NCWU, N. Y., \$1; Knights of St. George Br. 48, Latrobe, Pa., \$1; St. Joseph's Benevolent Soc., Brooklyn, N. Y., \$1; Charles Morgensthaler, N. Y., \$1; St. Francis Sodaity, Portage des Sioux, Mo., \$1; John Simon, Mo., \$5; Rev. John Wachter, Pa., \$10; Wm. Wittmann, N. Y., \$2; Rev. James Foley, Ark., \$5; Very Rev. Geo. Dreher, Mo., \$10; New York State NCWU, \$2; Sundry minor items, 50c; Total to and including March 16, 1950, \$5,859.95.

Christmas Collection

Previously reported: \$3,829.96; St. John's H. N. Soc., Quincy, Ill., \$10; Rev. J. A. Bartelme, Wisc., \$7.50; F. A. Schneider, N. Y., \$1; St. Mary's H. N. Society, Utica, N. Y., \$5; James Dehler, N. Y., \$1; St. Stephen K.U.V., Newark, N. J., \$5; Miss Theresa Weiss, Md., \$3; St. Anthony's Soc., Delano, Minn., \$10; Normal Puff, Mo., \$5; St. Augustine's Monastery, Canada, \$5; Miss Katie Keilman, Ind., \$25; Mr. and Mrs. J. A. Kraus, Tex., \$2.50; J. A. Worauschka, Minn., \$10; Ott. Jaeger, N. Y., \$10; St. Henry's H. N. Soc., East St. Louis, Ill., \$20; Aloysius Hall Assn., Philadelphia, Pa., \$5; Total to and including March 16, 1950, \$3,954.96.

Chaplains' Aid Fund

Previously reported: \$193.57; Penny collection, St. Francis de Sales Benev. Soc., St. Louis, \$2.50; NCWU of New York, Inc., \$25; Total to and including March 16, 1950, \$221.07.

St. Elizabeth Settlement

Previously reported: \$16,978.41; For designated gift \$50; From children attending, \$821.65; Total to and including March 16, 1950, \$17,850.06.

European Relief

Previously reported: \$4,990.36; Rev. Joseph Wuest, C.Ss.Sp., Mich., \$10; Rev. Joseph Hensbach, S.D., \$10; Rev. M. Schmitz, Ind., \$10; St. Francis Convent, Springfield, Ill., \$50; John Schneider, Texas, \$25; Girls of St. Scholastica, Chicago, Ill., \$3; Misses J. and A. Selinger, Mo., \$10.05; Rev. John Haskamp, Ind., \$25; Sundry minor items, 50c; Total to and including March 16, 1950, \$5,133.91.

Catholic Missions

Previously reported: \$6,990.37; Theo. J. Nebel, Ill., \$2; Felician Sisters, Alpena, Mich., \$5; Mrs. Charles Tupper, N. Y., \$12; St. Elizabeth's Guild, N. Y., \$20; N. N., Mich., \$200; Sisters of the Sorrowful Mother, Wichita, Kans., \$2; Miss Josephine Vollmer, Pa., \$10; NCWU of New York, Inc., \$15; The Daeger Family, Canada, \$9; Rev. Joseph Hensbach, S. D., \$8; St. Michael's Soc., Poughkeepsie, N. Y., \$10; Mrs. Margaret Licovoli, Mo., \$6; The Misses Gall, Mo., \$25; The Immaculata, Chicago, Ill., \$3; Jos. A. Kosolofski, Canada, \$5; Miss Cath. Crotty, Ill., \$2; Rev. V. T. Suren, Mo., \$40; Susan Gruber, Ill., \$2; Miss Rose Cerrito, Calif., \$20; Peter Thauberger, Canada, \$2; Girls of St. Scholastica, Chicago, Ill., \$3; Dr. and Mrs. F. A. Kaicher, N. Y., \$9; Frank Fisch, Colo., \$1; Sisters of the Visitation, Washington, D. C., \$2; St. James Mission Group, Decatur, Ill., \$25; Connecticut State Branch CCV of A, \$7; Sisters of St. Francis, Springfield, Ill., \$95; Total to and including March 16, 1950, \$7,530.37.